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V I E W

OF THE

COVENANT of GRACE

FROM THE

Sacred Records :

WHEREIN

The PARTIES in that COVENANT, the MAKING of it, its PARTS *Conditio-*
nary and *Promissory*, and the ADMINI-
STRATION thereof, are distinctly con-
sidered :

Together with

The TRIAL of a saving Personal INBEING in
it, and the WAY of ENSTATING Sinners
therein unto their Eternal Salvation.

To which is subjoin'd,

A MEMORIAL concerning *Personal* and
Family Fasting and *Humiliation*, presented to
SAINTS and SINNERS.

By the late Reverend and Learn'd Mr. THOMAS
BOSTON, Minister of the Gospel at Etrick.

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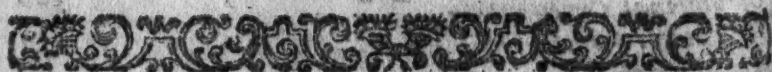
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Advertisement.

THIS *Treatise* and the *Memorial* adjoin'd, being posthumous Works of my Father's, I thought it necessary to testify to the World, that they are published as he left them, being printed from his own *Manuscript*, prepared for the Press, without any Addition or Alteration whatsoever.

THOMAS BOSTON.



A
V I E W
O F T H E
Covenant of GRACE, &c.

PSALM lxxxix. 3.

I have made a Covenant with my Chosen.

1 COR. xv. 45.

The last Adam was made a quickening Spirit.

AS Man's Ruin was originally owing to the breaking of the Covenant of Works, so his Recovery, from the first to the last Step thereof, is owing purely to the fulfilling of the Covenant of Grace; which Covenant, being that wherein the whole Mystery of our Salvation lies, I am to essay the opening of, as the Lord shall be pleased to assist. And there is the more Need of humble Dependence on the Father of Lights, through Jesus Christ his Son, for the Manifestation of his Spirit in this Matter; that, whereas the first Covenant is known, in Part, by the Light of Nature, the Knowledge of this second is owing entirely to Revelation.

'Twas from this Covenant the Psalmist, in the Verse immediately preceeding the first Text, took a comfortable View of a glorious Building, infallibly going up in the midst of Ruins; even a Building of Mercy: For I

A

have

have said, Mercy shall be built up for ever; the Ground of which confident Assertion is, in our Text, pointed out to be God's Covenant with his Chosen. From the Type of the Covenant of Grace, namely, the Covenant of Royalty made with David, he saw a building up of Mercy for the royal Family of Judah, when they were brought exceeding low. From the Substance of it, he saw a Building of Mercy for Sinners of Mankind, who were laid in Ruins by the Breach of the first Covenant. This is that new Building free Grace set on Foot for us; into which they that believe are instantly, thereupon, received, and where, once received, they shall dwell for ever. A Building of Mercy, in which every Stone, from the Bottom to the Top, from the Foundation-stone to the Cope-stone, is pure Mercy, rich and free Mercy to us.

Of this Building of Mercy I shall drop a few Words.

And (1.) The Plan of it was drawn from all Eternity, in the Council of the Trinity: For it is according to the eternal purpose purposed in Jesus Christ, Eph. iii. 11. The Objects of Mercy, the Time and Place, the Way and Means, of conferring it on them, were designed particularly, before Man was miserable, yea before he was at all. (2.) The Builder is God himself, the Father, Son and Holy Ghost, 1 Cor. iii. 9. Ye are God's building. All Hands of the glorious Trinity are at Work in this Building: The Father chose the Objects of Mercy, and gave them to the Son to be redeemed; the Son purchased Redemption for them; and the Holy Ghost applies the purchased Redemption unto them: But it is specially attributed to the Son, on the Account of his singular Agency in the Work, Zech. vi. 12. Behold the man whose name is the BRANCH—HE shall build the temple of the Lord: Ver. 13. Even HE shall build the temple of the Lord, and HE shall bear the glory. (3) The Foundation was laid deep in the eternal Counsel; beyond the Reach of the Eyes of Men or Angels. Paul considering it, cries out, O the depth! Rom. xi. 33. For who hath known the mind of the Lord? or who hath been his counsellor? ver. 34. (4.) 'Tis more than five thousand Years since this Building rose above Ground. And the first Stone of it that appeared, was a Promise, a Promise of a Saviour,
made

Covenant of Grace.

3

made in Paradise, after the Fall, *Gen. iii. 15.* namely, that the seed of the woman should bruise the Head of the Serpent. Here was Mercy. And Mercy was laid upon Mercy: Upon promising Mercy was laid quickening Mercy, whereby our lost first Parents were enabled to believe the Promise: And upon quickening Mercy was laid pardoning Mercy to them; and upon that again sanctifying and establishing Mercy, and at length glorifying Mercy. (5.) The Cement is Blood, the Blood of Jesus Christ the Mediator, which is the *Blood of God*, *Acts xx. 28.* No saving Mercy for Sinners could consist, nor could one Mercy ly firm upon another in the Building, without being cemented with that precious Blood: But by it the whole Building consists, and stands firm for ever. *Heb. ix. 22, 23.* and *vii. 24, 25.* (6.) Ever since the Time it appeared above Ground, it has been going on. And many Hands have been employ'd, to serve in carrying on the Work: In the first Ages of the World, Patriarchs were employ'd in it, such as *Adam, Enoch* and *Noah*; in the middle Ages, *Prophets, Priests* and *Levites*: In these the last Ages, the *Apostles*, and other extraordinary Officers, and ordinary *Ministers* of the Gospel. Great has been the Opposition made to the Building from the Beginning, by Satan and his Agents, both in the Way of Violence and Deceit: Yet has it all along been going on still. And now 'tis come far above Mid-height; 'tis drawing towards the Top, and the Time when the last Stone shall be laid thereon: For 'tis evident, we are far advanced in the days of the voice of the seventh angel, wherein the mystery of God is to be finished, *Rev. x. 7.* (7.) The Cope-stone will be laid on it, at the last Day; at what Time the Promise will receive its full Accomplishment, in the complete Salvation of all the Objects of Mercy, then to be advanced unto the measure of the stature of the fulness of Christ, *Eph. iv. 13.* In that Day our Lord Jesus Christ, the great Builder, shall bring forth the head stone thereof with shoutings, even the last and crowning Mercy, saying, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* And then shall they dwell in the Building of Mercy perfected and sing of Mercies for ever and ever. Lastly, The Fou

dation on which it stands, is a *firm* one. 'Tis necessary, that it be so: For a Building of Mercy to Sinners, from a *holy* just God, is a Building of huge Weight; more weighty than the whole Fabrick of Heaven and Earth: And if it should fall, all is ruined a second Time, without any more Hope of Relief. But it is a sure Foundation, being God's everlasting Covenant; *I have made a covenant with my chosen.*

In which Words, together with the second Text, there are four Things to be considered. I. The Foundation on which the Building of Mercy stands; to wit, *A Covenant*. II. The *Parties-contracters* in that Covenant. III. The *making* of it. And IV. The *Nature* of it.

I. The *Foundation*, on which the Building of Mercy stands, is a *Covenant*, a Divine Covenant, a sure one. The first Building for Man's Happiness was a Building of Bounty and Goodness; but not of *Mercy*: For Man was not in *Misery*, when it was a rearing up. And it was founded on a *Covenant* too; namely, on the *Covenant of Works*, made with the first *Adam*: But he broke the *Covenant*, and the whole Building tumbled down in an Instant. But *this* is another *Covenant*, and of another *Nature*. In the Type indeed and Shadow, 'tis the *Covenant of Royalty* with *David*, 2 Sam. vii. 11, — 17; which was a Foundation of Mercy to his Family, securing the Continuance of it, and that as a *royal* Family. However, in the Antitype and Truth, 'tis the *Covenant of Grace*, the *Covenant of eternal* Life and Salvation to Sinners, the *spiritual Seed* of the Head thereof, to be given them in the Way of free Grace and *Mercy*, Psal. lxxxix. 2, 4, 29, 36: And in which they are freed from the Curse, so that it cannot reach them, notwithstanding of their Failures; but the Lord deals with them as his *Children* still, tho' offending Children, ver. 30, — 33: And all, by the Means of *Jesus Christ* the Saviour, the mighty One, ver. 19. This is the Foundation of the whole Building of Mercy to Sinners, in their low Estate, into which they were brought by *Adam's* Fall. The Revelation, Promulgation, and Offer made unto the Sons of Men, of *this* *Covenant* which lay hid in the Depths of the eternal Counsel, is called the *Gospel*.

Covenant of Grace.

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Gospel; the glad Tidings of a new Covenant, for Life and Salvation to Sinners.

II. The *Parties-contracters* in this Covenant, are God and his *Chosen*, the *last Adam*: For 'tis evident, from the Nature of the Things here spoken *ver. 3, 4*, and from *1 Sam. vii. 8.* that these Words, *I have made a covenant with my chosen*, are the LORD's own Words. Both Heaven and Earth were concerned in this Covenant; for it was a Covenant of Peace between them: And accordingly, the Interests of both are seen to, by the Parties-contracters. (1.) On Heaven's Side is God himself, the Party *Proposer* of the Covenant; *I have made a covenant with my chosen*. He was the offended Party: Yet the Motion for a Covenant of Peace comes from him; a certain Indication of the Good-will of the whole glorious Trinity, towards the Recovery of lost Sinners. The God and *Father* of our Lord Jesus Christ, the Father of Mercies, beholding a lost World; his *Mercy* seeks a Vent, that it may be shown to the miserable: But *Justice* stands in the Way of the Egress and Building of *Mercy*, without there be a *Covenant* whereby it may be satisfied. Then saith the *Father*, The first Covenant will not serve the Purpose of *Mercy*; there must be a new Bargain: But the lost Creatures have nothing left, to contract for themselves; unless another take the Burden upon him for them, there's no Remedy in the Case: They cannot choose such an one for themselves; I'll make a *Choice* for them, and make the Covenant with *my Chosen*. (2.) On Man's Side then is God's *Chosen*, or *chosen One*, for the Word is singular. This *chosen One*, in the Type, the Covenant of Royalty, is *David*; but in the Antitype, the Covenant of Grace, 'tis the Son of God, the *last Adam*, even *Christ the chosen of God*, *Luke xxiii. 35.* The Truth is, such great Things are said of the Party with whom this Covenant was made, of his Seed; and of the Efficacy of this Covenant, as can fully agree to none but Christ and his spiritual Seed, *ver. 4, 27, 29, 36, 37.* The royal Family of *Judah*, the House of *David*, never recovered their ancient Splendor, after the *Babylonish Captivity*; with a View to which Time, this Psalm seems to have been penned: Their

Kingdom is extinct many Ages ago; and the Grandeur of that Family, according to the Flesh, is quite sunk. But the Promise made to *David*, in the Covenant of Royalty, still flourisheth, and will flourish for ever in Jesus Christ, the Top-branch of the Family of *David*. How then can it be, but that, in the perpetual building of mercy, mentioned *ver. 2*, and the establishing of *David's* seed, and building up his throne to all generations, *ver. 4*. Christ himself is chiefly aimed at? And indeed, he only was the mighty one, fit for the vast Undertaking in this Covenant, *ver. 19*: And him the Father points out to us, as his elect or chosen one *Isa. xlii. 1*.

III. As to the making of this Covenant between the contracting Parties; the Father made it with his own Son, *I have made a covenant with my Chosen*: And that, before the world began, *Tit. i. 2*. By their mutual Agreement thereto, this Covenant was compleatly made from Eternity; even as the Covenant of Works, with the first Adam, was, before we were in Being. The original Text calls it cutting off a Covenant; which Phrase is taken from that ancient Usage of cutting off a Beast, by cutting it asunder, at the making of a Covenant, *Jer. xxxiv. 18*. It intimates this Covenant to be a Covenant by Sacrifice; wherein the Party-contractor on Man's Side was the Sacrifice, and Divine Justice the Sword that cut it asunder, according to *Zech. xiii. 7*. *awake, O sword, against my shepherd, and against the man that is my Fellow, saith the Lord of Hosts: smite the shepherd.* And withal, it imports the Inviolableness and Perpetuity of the Covenant made; no more, for ever, to be dissolved, than the Parts of the Beast cut off, one from the other, to be joined again as formerly.

IV. For the Nature of this Covenant; there are five Things belonging thereto, that appear from the Texts: Namely (1.) The Being of a Representation in it; (2.) The Design, for which it was set on Foot; (3.) That there are in it a Condition, and (4.) A Promise; And (5.) Into whose Hands the Administration of it is put.

I. There is a Representation taking Place in this Covenant. As it was in the first Covenant, so it was likewise in the second; the Party-contractor and Undertaker on

Man's

Covenant of Grace.

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Man's Side, was a *Representative*, representing and sustaining the Persons of others. This appears, in that the *chosen One*, with whom the Covenant was made, is called *the last Adam*. For 'tis plain, he is so called in Relation to the *first Adam*, who was *the figure* (or *type*) of him, Rom. v. 14. Namely, in that, likeas the *first Adam* representing his Seed, in the Covenant of Works, brought Sin and Death on them; so he representing his, brings Righteousness and Life to them; as the Apostle teacheth at large in that Chapter.

2. The *Design* of this Covenant, was *Life*, the most valuable Interest of Mankind. *The last Adam was made a quickning spirit*, to wit, to give Life to his Seed. So it is a *Covenant of Life*, as the Covenant of *Levi*, a Type thereof, is expressly called, *Mal. ii. 5*. The first Covenant was a Covenant of Life too: But there is this Difference, to wit, that the First was for Life in Perfection to upright Man *having Life* before; the Second, for Life in Perfection to sinful Man legally and morally *dead*. The Parties contracted for, in this second Covenant, were considered as under the Bands of Death, absolutely void of Life; and therefore utterly incapable to act for helping themselves. They lay like dry Bones, scattered about the Grave's Mouth, before the Parties-contracters; Justice forbidding to give them Life, but upon Terms consistent with, and becoming its Honour.

3. The *Condition* of the Covenant, the Terms of that Life, agreed to by the Representative, is implied in that he was *the last Adam*, namely, to go thorough with what the first *Adam* had stuck in. *Adam*, in the Covenant of Works, stumbled in the Course of his Obedience, and fell; and by his Fall was quite disabled to begin it anew: He thereby came under the Penalty of that Covenant also, but was utterly unable to discharge it. So the *last Adam* comes in the Room of the First, not as the *first Adam* stood in his Integrity; for, in that Case, there was no Place for a *second Adam*: But, as he lay a broken Man under the first Bargain. And coming in his Room, in this Case, his Business was, to satisfy the Demands of the first Covenant, in Behalf of his Seed. These Demands were now run up high, quite beyond what they were to

innocent *Adam*: The Penalty was become payable, as well as the principal Sum. Wherefore, the first Covenant being ingross'd in the second, is declared broken; and the Principal and Penalty being summ'd up together, the Clearing of the whole is laid upon the *last* or second *Adam*, as the Condition of the second Covenant.

4. The *Promise* of the Covenant, to be, upon that Condition, perform'd by the Party-contractor on Heaven's Side, is imply'd in these Words, *I have made a covenant with* (in the Original, *To*) *my chosen*. That is, "I have made a Covenant, binding and obliging myself, by following my Promise, to my chosen One, for such and such Benefits, upon the Condition therein stated and agreed to." Compare the following Clause, *I have sworn unto David my servant*. The Nature of this Promise will be enquired into, in the due Place.

Lastly, The *Administration* of this Covenant, is put into the Hands of the Party-contractor on Man's Side; *The last Adam was made a quickning Spirit*. Each of the contracting Parties being God, it was not possible, that either Party should fail; or that the *last Adam* should break, as the *first* had done. Wherefore, the Time of Christ's fulfilling of the Condition of the Covenant, being prefixt by the Father; God took Christ's single Bond, for sufficient Security, and thereupon constitute him *Administrator* of the Covenant. These whom he represented, were considered as being under *Death*, which, in the Language of the Covenant, is a very extensive Term: The *Spirit* and *Life* were to be purchased by him, and did belong to the *Promise* of the Covenant. So, upon the Credit of his fulfilling the Condition of the Covenant, in due Time, the Fulness of the *Spirit*, and *eternal Life* were lodged in him, to be communicate by him. *Rev. iii. 1. These things saith he that hath the seven spirits of God. 1 John v. 11. God hath given to us eternal life: And this life is in his Son. John xvii. 2. As thou hast given him power over all flesh, that he should give eternal life. Thus was he made a quickning Spirit.*

Now the DOCTRINE of these Texts thus compared and explained, is, *That the Covenant of Grace, for Life and Salvation to lost Sinners of Mankind, was made with Je-*

Covenant of Grace.

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US CHRIST the LAST ADAM; and he constitute Administrator of it.

In handling of this weighty Subject, I deem it not necessary to insist, to prove that there is a Covenant of Grace, the Being of which is obvious from the Texts; and many other Scriptures, such as *Isa. xlii. 6. xlix. 8. and liv. 10. Heb. viii. 6. and xiii. 20.* But the following Account of it shall be ranged under these six Heads: *Namely, First, The Parties in the Covenant of Grace; Secondly, The making of that Covenant; Thirdly, The Parts of it; Fourthly, The Administration of it; Fifthly, The Trial of a saving personal Inbeing in it; Sixthly, The Way of instating Sinners personally and savingly in it.*

H E A D I.

The PARTIES in the Covenant of Grace.

IN all Covenants, of whatsoever Nature they be, whether Covenants of *absolute* Promise, or *conditional* ones, there must needs be distinct *Parties*: For, howbeit one may decree, resolve, or purpose with himself, without another Party; yet one's covenanting or bargaining, vowing, or promising, speaks an Obligation thence arising to *another* distinct Party. Accordingly, in the Covenant of Grace, there are three Parties to be considered; *First, The Party Contractor on Heaven's Side; Secondly, The Party Contractor on Man's Side, and Thirdly, The Party contracted and undertaken for;* Of which in order. And

I. Of the Party-contractor on Heaven's Side.

AS it was in the Covenant of Works, in this Point; so it is likewise in the Covenant of Grace: The Party upon the one Side, is God himself, and he only. There

There was no need of any other, to see to the Interests of Heaven, in this Covenant: And there *was* no other, when it was made, being made from Eternity, *before the world began*, Tit. i. 2. This is plain from the Words of the Covenant, *I will be their God*, Jer. xxxi. 33.

But, whether God is herein to be considered *Personally* or *Essentially*, is not quite so clear. Some Divines think, that the *Father*, personally considered, namely as to the first Person of the glorious Trinity, is the Party-contractor on Heaven's Side. Others, that God essentially considered, that is, as Father, Son, and Holy Ghost, is that Party-contractor. But, however we conceive of that Matter, we are assured from the holy Oracles, That these Three are one God; and judge, that, according to the Scripture, it may be safely said, that God, *Essentially*, considered, was the Party-contractor in the *Person* of the Father. Hereby it is owned, that the *Son* and the *Holy Ghost* have their Part in the Covenant, on Heaven's Side, as the Party offended by Man's Sin: And in the mean Time, a peculiar Agency, in this great Work of Power and Authority, on that Side, is attributed to the *Father*; as there is unto the *Son*, on Man's Side.

And that, of the Party Contractor on Heaven's Side, we may conceive aright in this Matter; these two Things are in the first Place to be taken Notice of. 1. He from all Eternity decreed the *Creation* of Man after his own Image, and the making of the *covenant of works* with him, in Time. All Things, brought forth in Time, lay from Eternity in the Womb of God's Decree; in Virtue whereof they have their *being* in Time: For which Cause, the *decree* is said to *bring forth*, as a Woman doth a Child, Zeph. ii. 2. And the *Creation* of Angels and Men, with the *Providence* about them, made many Lines in the Volume of the sealed Book of the Decrees. God self-sufficient needed neither Man nor Angel; but for the Manifestation of his own Glory, he purposed from Eternity to create them: And moreover, to enter into such a *Covenant* with *Man*, as *one* should therein *represent* the whole Family; sovereign Pleasure mean while taking another Method with the *angelic* Tribe: But wishal purposing to give both the one and the other, a sufficient
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Covenant of Grace.

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Ability to stand in their Integrity, if they would. Thus, from Eternity, the Covenant of Works in all the Parts and Appurtenances thereof, was before the eternal Mind; tho' being made with a meer Man, it could not actually be entred into, till once Man was created. But, *Known unto God are all his Works from the beginning of the World*, Acts xv. 18. 2. He decreed also from Eternity, to *permit* the first Man, the Representative of the whole Family, to *fall*, and so to break the Covenant, and involve himself and all his Posterity in Ruines. 'Tis evident from the spotless Holiness of God, and the Nature of the Thing, that the Divine *Permission* was not the *Cause* of Man's Fall; and from the necessary Dependence of the Creature upon the Creator, that without it he could not have fallen. But the sovereign Lord of the Creatures permitted the Fall of Man, for his own holy Ends, purposing to bring about Good from it.

Now God the Party-contractor on Heaven's Side in the Covenant of Grace, is to be considered in that Matter, in a threefold View.

First, He is to be considered in it as an *offended* God; offended with all the Sins of all Mankind, original and actual. *Looking upon the Children of Men*, the whole Mass of Mankind appeared, in the Eyes of his Glory, corrupt and lothsome, the very Reverse of his Holiness: He saw them *all gone aside, together become filthy, none doing good, no not one*, Psal. xiv. 2, 3. In the first Covenant, God contracted with Man himself as a *friend*; without the Interposition of a Mediator. But in the second Covenant, it was not so; and it could not be so: For in it, Man was considered as a fallen Creature, a Transgressor of the Law, and an *enemy* to God; and it is a Covenant of Reconciliation, a Covenant of Peace for these who had been at War with Heaven.

Secondly, But withal, God is to be considered herein, as a God *purposing* and decreeing from Eternity, to manifest the Glory of his free *Grace, Love, and Mercy*, in the Salvation of some of Mankind lost. Accordingly, we are said to be *saved in Time, according to his own purpose and grace given us in Christ Jesus before the world began*, 2 Tim. 1. 9. without such a Purpose of Grace in God, there

there could never have been a Covenant of Grace. But the sovereign Lord of the Creatures, over-looking the fallen Angels, as to any Purpose of Mercy, entertain'd Thoughts of Love and Peace towards fallen Mankind; purposing in himself to make some of them everlasting Monuments of his free Grace and Mercy, Partakers of Life and Salvation; and so set on foot the *Covenant of Grace*.

Lastly, Yet we are to consider him also, in this Matter, as a *just* God, who cannot but *do right*, give Sin a *just Recompence*, and *magnify* his holy *Law* and make it *honourable*. Gen. xviii. 25. Heb. ii. 2. Isa. xlii. 21. Upon the Motion for extending Mercy to Sinners of Mankind, the Justice of God interposeth, pleading that Mercy cannot be shown them, but upon Terms agreeable to Law and Justice. And indeed it was neither agreeable to the *Nature* of God, nor to his *Truth* in his Word, to erect a Throne of Grace on the Ruins of his exact *Justice*, nor to shew Mercy in Prejudice of it. Now the Justice of God required, that the Law which was violated, should be fully *satisfied* and the Honour thereof repaired by *Suffering* and *Obedience*; the Former, such as might satisfy the *penal* Sanction of the Law; and the Latter, the *commanding* Part of it: The which being quite beyond the Reach of the Sinners themselves, they behov'd to die without Mercy, unless *another*, who could be accepted as a sufficient Surety, should undertake for them, as a *second Adam*, coming in their Room and Stead, as they lay ruined by the Breach of the *Covenant of Works*.

Thus stood the Impediments in the Way of *Mercy* to fallen Man, quite insuperable to him, or any of his Fellow-creatures: And the *Covenant of Grace* was made, for removing these Impediments out of the Way; and that it might be the Channel, wherein the whole rich Flood of saving Mercy might flow freely, for the quickning, purging, fructifying, and perfecting of lost Sinners of Mankind, who were under the Bands of Death and the Curse, through the Breach of the first *Covenant* by the first *Adam*.

From what is said on this Point, we may draw this INFERENCE, to wit, that *the Redemption of the Soul is precious*. The Salvation of lost Sinners was a greater Work, than the making of the World: The powerful Word commanded, and this last was done; but the former was not to be compassed, but with more ado.

II. Of the Party-contractor on Man's Side.

WE have seen, that upon the one Side, in the Covenant of Grace, is GOD himself. Now, upon the other Side is JESUS CHRIST the Son of God, with his spiritual Seed, *Heb. ii. 13. Behold, I and the children which God hath given me*: The former, as the Party-contractor and Undertaker; the latter, as the Party-contracted and undertaken for: A good Reason for his Name *Immanuel*, which being interpreted, is *God with us*, *Matth. i. 23*.

The Party-contractor then, with God, in the Covenant of Grace, is, our Lord Jesus Christ. He alone managed the Interests of Men, in this eternal Bargain: For, at the making of it, none of them were in Being; nor, if they had been, would they have been capable of affording any Help,

Now Jesus Christ the Party-contractor on Man's Side, in the Covenant of Grace, is, according to our Texts, to be considered in that Matter, as the *last* or *second Adam*, Head and Representative of a Seed, *lost Sinners* of Mankind, the Party-contracted for. And thus he sisted himself *Mediator* between an *offended* just God and *offending* Men guilty before him: In which Point lay one main Difference betwixt the *first Adam* and the *last Adam*. For *there is one Mediator between God and Men, the Man Christ Jesus; who gave himself a ransom*, *1 Tim. ii. 5, 6*. And so the Covenant of Grace, which could not be made *immediately* with Sinners, was made with Christ the *last Adam*, their Head and Representative, *mediating* between God and them; therefore called *Jesus the Mediator of the new covenant*, to whom we come by believing, *Heb. xii. 22, 24*.

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The Term *Mediator* is not, to my Observation, applied in the holy Scripture to any other, except *Moses*, Gal. iii. 19. *The Law---was ordained by Angels in the Hand of a Mediator.* And of him, a typical Mediator, 'tis worth observing, that he was not only an *Inter-messenger*, between God and *Israel*; but in God's renewing his Covenant, in Way of Reconciliation, after the breaking of the Tables, the Covenant was made with him, as their *Head and Representative*, Exod. xxxiv. 27. *And the Lord said unto Moses, write thou these words: For after the Tenor of these words I have made a covenant with thee and with Israel.* This refers unto the gracious Answer made to *Moses's* Prayer, Ver. 9. *Pardon our Iniquity and our sin, and take us for thine inheritance.* Ver. 10. *And he (namely, the Lord) said, Behold I MAKE a covenant, before all THY people I will do marvels, &c.* Ver. 28. *And he wrote upon the tables (to wit, the new ones) the words of the covenant, the ten commandments.* Now *Moses* was alone on the Mount with God, during the whole Time of this Transaction: And in it, the Lord speaks of him and the People as *one*, all along.

For clearing of this Purpose, anent the *Party-contractor* on *Man's* Side, I shall (1.) Evince that the Covenant of Grace was made with *CHRIST* as the *last Adam*, Head and Representative of a Seed; and (2.) Shew why it was so made.

FIRST, That the Covenant of Grace, the second Covenant, was made with *Christ* as the *last* or second *Adam*, Head and Representative of a Seed, to wit, his spiritual Seed, appears from the following Considerations.

First, Covenants typical of the Covenant of Grace were made or established with Persons representing their respective Seed. Thus it was in the typical Covenant in our Text, the *Covenant of Royalty* made with *David*; an undoubted Type of the Covenant of Grace. In it, *David* was God's *Servant*, having a Seed comprehended with him therein *Psal. lxxxix. 3 4.* He was an eminent Type of *Christ*, who is therefore called *David*, *Hol. iii. 5.* *Afterward shall the children of Israel return, and seek the Lord their God, and David their king.* And the

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Benefits of the Covenant of Grace, are called *the sure mercies of David*, Isa. lv. 3. Thus was it also in the *covenant of the day and night* (Jer. xxxiii. 20.) established with *Noah* and his Sons, Representative of their Seed, the new World, Gen. ix. 9. *Behold I establish my covenant with you, and with your seed after you.* And that this Covenant was a Type of the Covenant of Grace, appears, from its being made upon a *Sacrifice*, Chap. viii. 20, 21, 22; and from the Sign and Token of it, the *rain-bow*, Chap. ix. 13. appearing *round about the throne*, Rev. iv. 3. But especially, from the Nature and import of it, to wit, that there should not be another Deluge, Gen. ix. 11. the Substance of which is plainly declared Isa. liv. 9. *As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.* Ver. 10. *For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.* And such also was the covenant of the land of *Canaan*, made with *Abraham* representing his Seed Gen. xv. 18. and afterwards confirmed by Oath Chap. xxii. 16, 17. In all which he was an eminent Type of *Christ*, the true *Abraham*, Father of the Multitude of the Faithful, who upon God's Call left Heaven his native Country, and came and sojourned among the cursed Race of Mankind, and there offered up his own Flesh and Blood a Sacrifice unto God, and so became the true heir of the world, and received the Promises for his spiritual Seed, the Sum whereof is given by *Zacharias*, in his Account of the Covenant with *Abraham*, Luke i. 72. *To remember his holy covenant:* Ver. 73. *The oath which he sware to our father Abraham*, Ver. 74. *That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear*, Ver. 75. *In holiness and Righteousness before him, all the days of our Life.* And finally, thus it was in the Covenant of everlasting Priesthood, made with *Phineas*; another Type of the Covenant of Grace. In it *Phineas* stood a Representative of his Seed, Num. xxv. 13. *And he shall have it, and his seed after him, even the covenant of an ever-*

everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. And therein he typified Jesus Christ, representing his spiritual Seed in the Covenant of Grace: For 'tis evident, that it is in Christ, who made the great Atonement for Sinners, the everlasting Priesthood, promised to *Phineas*, hath its full Accomplishment, his spiritual Seed partaking of the same in him, according to *Psal. cx 4. Thou art a priest for ever*, *Rev. i. 6. And hath made us kings and priests unto God and his Father.*

Now forasmuch as these typical Covenants were made or established with Parties standing therein as publick Persons, Heads, and Representatives of their Seed; it naturally follows, that the Covenant of Grace typified by them, was made with Christ as the Head and Representative of his spiritual Seed: For, whatsoever is attributed to any Person or Thing as a Type, hath its Accomplishment really and chiefly in the Person or Thing typified.

Secondly, Our Lord Jesus Christ being, in the Phraseology of the Holy Ghost, the *last Adam*, the Reason hereof cannot be taken from the Nature common to the first *Adam* and him; for all Mankind partake of that. But from their common Office of Federal Headship and Representation, in the respective Covenants touching Man's eternal Happiness; the which is peculiar unto *Adam*, and the Man *CHRIST*. Accordingly, *Adam* is called the first man, and Christ the second man, *1 Cor. xv. 47.* but Christ is no otherwise the second Man, than as he is the second Federal Head, or the Representative in the second Covenant; as *Adam* was the first Federal Head, or the Representative in the first Covenant. Agreeable to which, the Apostle represents *Adam* as the Head of the *earthly Men*, and Christ as the Head of the *heavenly Men*. *Ver. 48.* the former being these who bear *Adam's Image*, namely, all his natural Seed; the latter, these who partake of the *Image* of Christ, namely, his spiritual Seed, *Ver. 49.* All this is confirm'd, from *Adam's* being a Figure or Type of Christ, which the Apostle expressly asserts *Rom. v. 14;* and from the Parallel he draws betwixt them two, namely, that as by *Adam's* Covenant-breaking Sin and Death came on all that were his,

his, so by Christ's Covenant-keeping, *Righteousness* and *Life* come to all that are his, *Ver. 17, 18, 19.* Wherefore, as the first Covenant was made with *Adam*, as the Head and Representative of his natural Seed; so the second Covenant was made with Christ, as the Head and Representative of his spiritual Seed.

Thirdly, As the first Man was called *Adam*, that is to say, *Man*; he being the Head and Representative of Mankind, the Person in whom God treated with all Men, his natural Seed, in the first Covenant: And, on the other Hand, all Men therein represented by him, do in the Language of the Holy Ghost, go under the Name of *Adam*, *Psal. xxxix. 5. 11. Surely every Man* (in the Original it is, *all Adam*) *is vanity*: So Christ bears the Name of his spiritual Seed, and they on the other Hand bear *his* Name; a plain Evidence of their being one in the Eye of the Law, and of God's treating with him as their Representative in the second Covenant. *Israel* is the Name of the spiritual Seed *Rom. ix. 6.* And our Lord Jesus Christ is called by the same Name, *Isa. xlix. 3. Thou art my servant, O Israel, in whom I will be glorified*; as several learned and judicious Commentators do understand it, and is evident from the whole Context *ver. 1, 2, 4---9.* The Truth is, Christ is here so called with a peculiar Solemnity: For the original Text stands precisely thus, *Thou art my servant; Israel in whom I will glorify my self*, that is, thou art *Israel's representative*, in whom I will glorify my self, and make all mine Attributes illustrious; as I was dishonoured, and they darkned, by *Israel* the collective Body of the spiritual Seed. And this leads us to a natural and unstrained Interpretation of that Passage, *Psal. xxiv. 6. This is the generation of them that seek him, that seek thy Face, O Jacob*; that is, in other Words, that long for the appearing (*Prov. vii. 15. Gen. xxxii. 30.*) of the *Messias*, the Lord whom the Old Testament Church did so seek, a Pledge of whose coming to his Temple (*Mal. iii. 1.*) was the bringing in of the Ark into the Tabernacle that *David* had erected for it, on which Occasion that *Psalms* was penned. Accordingly it follows immediately. *Ver. 7. Lift up your heads, O ye gates, and be ye*

lift up, ye everlasting doors, and the King of Glory shall come in. And in another Psalm, penned on the same Occasion, and expressly said to have been delivered on that very day into the hand of Asaph, 1 Chron. xvi. 1, 7. is that Expression found, ver. 11. *seek his Face continually*; justly to be interpreted, agreeable to the Circumstances of the main Thing, which David, through the Spirit, had in View that Day, namely the coming of the Messiah. Thus, Christ bears the Name of his spiritual Seed. And they, on the other Hand, bear his Name too, 1 Cor. xii. 12. *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: So also is Christ.*

Fourthly, The Promises were made to Christ as the second Adam, the Head and Representative of his Seed, Gal. iii. 16. *Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.* I own that here, even as in the Text immediately before cited, is meant *Christ mystical*, the Head and Members; 'Tis to them, that the Promises are here said to be made: But, primarily to the Head, secondarily to the Members in him; even as the Promise of *Life*, in the first Covenant, was primarily made to Adam as the Head, and secondarily to all his natural Seed in him. Thus in the typical Covenant with Abraham, the Promises of the earthly Inheritance were primarily made to Abraham himself; and secondarily, to his Seed according to the Flesh. And even so, the Promise of the eternal Inheritance, plainly stands made to Christ, Tit. i. 2. *In hope of eternal life, which God that cannot lie, promised before the world began*; when there was none, but Christ, to whom that Promise could be made personally. Accordingly the Covenant is said to be made with the *House of Israel*, namely, The spiritual Israel; yet are the Promises of it directed, not to them, but to another Person, Heb. viii. 10. *I will be to them a God, and they shall be to me a people.* The Reason of which plainly appears, in the Promises being made to Christ as their Head and Representative. Now, forasmuch as these Promises belong to the Covenant of Grace, which is therefore called the

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Covenants of promise, Eph. ii. 12. 'Tis manifest, that, if they were made to Christ, as the Head and Representative of a Seed, the *Covenant of Grace* was made with him as such: And he to whom they were *primarily* made, was surely the *Party-contractor* therein.

Lastly, This federal Headship of Christ, and his representing his spiritual Seed in the *Covenant of Grace*, appears from his *Suretyship* in that Covenant, the *better Testament* whereof *Jesus was made a Surety*, Heb. vii. 22. Now he became *Surety* for them, in the Way of *Satisfaction* for their Debt of Punishment and Obedience; and that, taking the *whole Burden* on himself, as for Persons utterly unable to answer for themselves. This will afterwards fall in to be cleared. Mean while, such a *Surety* is a true *Representative* of the Party he is *Surety* for, and one Person with them in the Eye of the Law. Hence, not only is Christ said to have been *made sin for us*. 2 Cor. v. 21. to have had the *inquiry of us all laid on him*. Isa. liii. 6. and to have *died for us*, Rom. v. 8. But also we are said to have been *crucified with Christ*, Gal. ii. 20. to be *made the Righteousness of God in him* 2 Cor. v. 21. Yea, to be *raised up together, and glorified, being made to sit together in heavenly Places in Christ Jesus* Eph. ii. 6. and to be *made alive in Christ*, as we *die in Adam* 1 Cor. xv. 22. All which necessarily requires this his *Headship* and *Representation*, in the Covenant.

And thus it appears, that the second Covenant was made with Christ as the *last* or second *Adam*, Head and *Representative* of his spiritual Seed.

SECONDLY, We are to enquire, wherefore the second Covenant, the *Covenant of Grace*, was so made. And this shall be accounted for, in the following Particulars.

First, The *Covenant of Grace* was made with Christ, as the *last Adam*, Head and Representative of his spiritual Seed, that infinite Love might have an early Vent, even from Eternity. The special Love of God to the spiritual Seed took Vent in the *Covenant of Grace*: And that Love and that Covenant, are of the same eternal Date; as the Love was *everlasting* or *eternal*, Jer. xxxi. 3. So was the Covenant, Heb. xiii. 20. Tit. i. 2.

But, since the *Seed* are but of Yesterday, the Covenant of Grace behov'd to be like the Covenant of Works, a Yesterday's Covenant, a Time-covenant; if it was not made with Christ as their Representative, it could not otherwise have been an *eternal* Covenant. The Promise of eternal Life, which is undoubtedly a Promise of the Covenant of Grace, could not otherwise have been of so ancient a Date, as *before the world began*, as the Apostle says it is, *Tit. i. 2.* How could an *eternal* Covenant be originally made with Creatures of Time, but in their eternal Head and Representative? Or, how could an *eternal* Covenant be personally made with them, by Way of personal Application to them, had it not been from Eternity made with another as their Head and Representative? But in this Method of infinite Wisdom, free Love took an early Vent; not waiting the slow Motion of its Objects creeping out of the Womb of Time, in which many of them ly wrapt up, even to this Day: But as Princes sometimes do, By Proxy, marry young Princesses, before they are marriageable, or capable to give their Consent; so God in his infinite Love, married to himself all the spiritual Seed, in and by Jesus Christ as their Representative, not only before they were capable of consenting; but before they *were* at all: The which they do afterwards, in their effectual Calling, approve of by Faith, and give their Consent personally to; and so they enjoy God as their God, and God hath them as his People, *John xx. 17. I ascend unto my Father, and your Father, and to my God, and your God.*

Secondly, Otherwise it could not have been made at all a *conditional* Covenant answering the *Design* of it: This Covenant taking place only upon the Breach of the first Covenant, the great *Design* of it was, That dead Sinners might have *Life*, as was before observed. Now, in order to this, a holy just God stood upon *Conditions*, without performing of which, that *Life* was not to be given: And they were *high* Conditions, *Psal. xl 6. sacrifice and offering thou didst not desire. 1 Thes. v. 9. 10. Jesus Christ, who died for us, that we should live.* But, how could an effectual conditional Covenant for *Life*, be made with *dead* Sinners, otherwise than in a

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Representative? Dead Souls cannot perform any Condition for Life at all, which can be pleasing to God. They must needs have Life, before they can do any Thing of that Nature; be it never so small a Condition: Therefore a conditional Covenant for Life, could not be made with Sinners in their own Persons; especially considering, that the Conditions for Life, were so high, that Man, at his best State, was not able to perform them. Wherefore, if such a Covenant was made at all, it behoved to be made with Christ as their Representative, Rom. viii. 3, 4.

Thirdly, It was so ordered, to the End it might be, unto us poor Sinners, a Covenant of Grace indeed. 'Tis evident from the holy Scriptures, that this Covenant was design'd for exalting the free Grace of God; and that 'tis so framed, as to be a Covenant of pure Grace, and not of Works, in respect of us, whatever it was in respect of Christ, Rom. iv. 16. Therefore it is of faith, that it might be by GRACE. Eph. ii. 9. Not of Works, lest any Man should BOAST. And at this Rate indeed, it is a Covenant of pure Grace; and all Ground of Boasting is taking away from us; the Lord Jesus Christ himself, as Representative, being sole Undertaker and Performer of the Conditions thereof. But it is not so, if it is made with the Sinner himself, standing as principal Party, contracting with God, and undertaking and performing the Conditions of the Covenant for Life: For, how low soever these Conditions undertaken and wrought by the Sinner in his own Person, are supposed to be, the Promise of the Covenant is made to them: And so, according to the Scripture-reckoning, 'tis a Covenant of Works, Rom. iv. 4. Now to him that WORKETH, is the reward not reckoned of grace, but of debt; and 'twixt Adam's Covenant and such a Covenant, there is no Difference, but in Degree which leaves it still of the same Kind.

Fourthly, This Method was taken, that the Communication of Righteousness and Life, might be in as compendious a Way, as the Communication of Sin and Death was. As by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous,

teous, Rom. v. 19. The Covenant of Works having been made with *Adam*, as a Representative of his natural Seed; upon the breaking thereof, *Sin* and *Death* are communicate to them all, from him, as a *deadly Head*. This being so, it was not agreeable to the Method of Divine Procedure with Men, to treat with these predestinated unto Salvation, severally, as principal Parties, each contracting for himself, in the new Covenant for Life: But to treat for them all, with one publick Person, who, through his fulfilling of the Covenant, should be a *quickening Head* to them, from whence *Life* might be derived to them, in as compendious a Way, as *Death* was from the first *Adam*. For his Mercies are above all his other Works.

Lastly, The Covenant of Grace was so made, that it might be a *sure* Covenant; even, *to the end the promise might be sure to all the seed*, Rom. iv. 16. The first Covenant was made with a mere Creature, as a principal Party, and Contracter: And tho' he was a holy and righteous Man; yet was he so fickle and unstable, that he fail'd of performing the *Condition* he undertook: And so the Benefit of the *Promise* was lost: Wherefore, fallen Men were not at all fit to be principal Parties, or Parties-contracters, in the new Covenant, wherein the *Promise* was to be *sure*, and not to miss of an Accomplishment. They being then wholly a broken Company, not to be trusted in the Matter, Jesus Christ the Son of God was constitute Head of the new Covenant, to act for and in Name of the spiritual Seed. And that, to the End, the Covenant being, in this Manner, sure in Point of the fulfilling of the *Condition*, might be also sure in Point of the Accomplishment of the *Promise*. And this is the very *Hint* of the *Stability* of the Covenant of Grace, according to the Scripture. *Psal. lxxxix. 28. My mercy will I keep for him for evermore, and my covenant shall stand FAST with HIM. Vct. 22. The enemy shall not exact upon HIM.* Or as others read it, and, I think, justly; *The enemy shall not beguile HIM*, namely, as he did the first *Adam*. The original Phrase is elliptical, *q. d. The enemy shall not beguile (his Soul, Jer. xxxvii. 9.) in him.*

Before I leave this Point, I offer the following *Inferences* from it.

Inf. 1. The *Covenant of Redemption* and the *Covenant of Grace*, are not two distinct Covenants, but one and the same Covenant. I know that many Divines do express themselves otherwise in this Matter; and that, upon very different Views, some of which are no ways injurious to the Doctrine of free Grace. But this I take to be Scripture-truth, and a native Consequent of the Account given of the Covenant of Grace in our *Larger Catechism*, to wit, "That the Covenant of Grace was made with Christ, as the second Adam, and in him, with all the Elect, as his Seed, Gal. iii. 16. Now to Abraham and his seed were the promises made. He saith not, and to Seeds, as of many; but as of one, and to thy Seed, which is Christ. Rom. v. 15. to the End.--- Isa. liii. 10. 11.---When thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the Pleasure of the Lord shall prosper in his Hand. He shall see of the Travel of his Soul, and shall be satisfied, &c." So the *Covenant of Redemption* and the *Covenant of Grace*, are but two Names of one and the same second Covenant under different Considerations. By a *Covenant of Redemption*, is meant, a Bargain of Buying and Selling: And such a Covenant it was to Christ only; forasmuch as he alone engaged to pay the Price of our Redemption, 1 Pet. i. 18, 19. By a *Covenant of Grace*, is meant a Bargain whereby all is to be had freely: And such a Covenant it is to us only, to whom the whole of it is of free Grace; God himself having provided the Ransom, and thereupon made over Life and Salvation to us, by free Promise, without Respect to any Work of ours, as the Ground of our Right thereto.

To confirm this, Consider, (1.) That in Scripture-reckoning, the *Covenants* for Life and Happiness to Man, are but two in Number, whereof the *Covenant of Works* is one. Gal. iv. 24. *These are the Two COVENANTS; the one from the Mount Sinai, which gendereth to Bondage, namely, generating Bond-children excluded from the Inheritance* ver. 30. This is a distinguishing Character of the

the Covenant of Works; for *such* are indeed the Children of *that* Covenant, but not the Children of the Covenant of Grace under any Dispensation thereof. These two Covenants are called, the *old* Covenant, and the *new* Covenant: And the *old* is called the *first*, which speaks the *new* to be the *second*. Heb. viii. 13. *In that he saith, A new Covenant, he hath made the first old.* This is agreeable to the two Ways unto Life, revealed in the Scripture; the one by Works, the other by Grace, Rom. xi. 6. The one is called the *Law*; the other *Grace*, Chap. vi. 14. The former is the *Law covenant* with the first *Adam* representing all his natural Seed; made first in Paradise, and afterward repeated on Mount Sinai, with the Covenant of Grace: The latter is the *Covenant of Grace*, made with the second *Adam* representing his spiritual Seed. 1 Cor. xv. 47, 48. (2.) 'Tis evident, that the Salvation of Sinners is by the *Blood of the Covenant*, which is the Blood of Christ, Heb. x. 29. 1 Cor. xi. 25. And the Scripture mentions the *Blood of the Covenant* four Times; but never, the *Blood of the Covenants*: Therefore, the Covenant, the *Blood* whereof the Scripture mentions, and our Salvation depends upon, is but *one* Covenant, and not *two*. Now, *that* Covenant is Christ's Covenant, or the *Covenant of Redemption*: For it was *through the Blood of it*, he was brought again from the Dead; namely, in virtue of the Promise made therein, to be fulfilled to him, upon his performing of the Condition thereof, Heb. xiii. 20. And it is also his People's Covenant, or the *Covenant of Grace*, Exod. xxiv. 8. *Behold the blood of the covenant, which the Lord hath made with you.* 'Tis expressly called *their* Covenant Zech. ix. 11. *As for thee also, by the blood of THY covenant, I have sent forth thy prisoners out of the pit, wherein is no water.* The Words expressing the Party here spoke to, being of the feminine Gender, in the first Language, make it evident, that this is not directed to Christ, but to the Church: So the Covenant is proposed as *their* Covenant. And the spiritual Prisoners are delivered, in virtue of this *their* Covenant which certainly must be the *Covenant of Grace*. By all which it appears, that the *Covenant of Grace* is the very *same* Cove-

Covenant, that was made with Christ, in respect of whom it is called *the Covenant of Redemption*.

Inf. 2. Likeas all Mankind sinned in *Adam*, so Believers obeyed and suffered in Christ the *second Adam*. For as, the Covenant of Works being made with *Adam*, as a publick Person, and Representative, all sinned in him, when he *broke* that Covenant; so the Covenant of Grace being made with *Christ*, as a publick Person and Representative, all Believers obeyed and suffered in him, when he so fulfilled this Covenant. This is the Doctrine of the Apostle, *Rom. v. 19. As by one Man's Disobedience many were made Sinners; So by the Obedience of one, shall many be made righteous.* Chap. viii. 3. *God sending his own Son, in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh:* ver. 4. *That the RIGHTEOUSNESS OF THE LAW might be fulfilled in us.* 2 Cor. v. 21. *That we might be made the RIGHTEOUSNESS OF GOD in him.* Gal. ii. 20. *I am crucified with Christ.* And it affords a solid Answer, for Believers, unto the Law's Demand of Obedience and Suffering for Life and Salvation.

3. Believers are justified immediately, by the Righteousness of Christ, without any Righteousness of their own interveining: Even as all Men are condemned, upon *Adam's Sin*, before they have done any Good or Evil in their own Persons. *Rom. v. 18. As by the Offence of one Judgment came upon all Men to Condemnation: Even so by the Righteousness of one, the free Gift came upon all Men unto Justification of Life.* And thus Believers are righteous before God, with the self-same Righteousness, which was wrought by Jesus Christ, in his fulfilling of the Covenant. The which Righteousness is not imputed to them, in its Effects only; so as their Faith, Repentance, and sincere Obedience, are therefore accepted as their evangelical Righteousness, on which they are justified: But it is imputed to them in its self, even as *Adam's Sin* was.

4. The Covenant of Grace is *absolute*, and not conditional to us. For being made with Christ, as Representative of his Seed, all the Conditions of it were laid on him, and fulfilled by him. Wherefore all that remains

mains of it to be accomplished, is, the fulfilling of the *Promises* unto him and his spiritual Seed: Even as it would have been, in the Case of the first Covenant, if once the first *Adam* had fulfilled the Condition thereof.

5. The Covenant of Grace is a Contrivance of infinite *Wisdom* and *Love*, worthy to be embraced by poor Sinners, as well ordered in all things, and sure, 2 Sam. xxiii. 5. O admirable Contrivance of Help for a desperate Case! Wonderful Contrivance of a Covenant of God, with them who were incapable of standing in the Presence of his Holiness, or of performing the least Condition for Life and Salvation! A new Bargain for the Relief of lost Sinners, made on the highest Terms with these who were not able to come up to the lowest Terms! Infinite *Wisdom* found out the Way, to wit, by a *Representative*. The *Love* of the *Father* engaged him to propose the Representation: And the *Love* of the *Son* engaged him to accept of it. Thus God had One, with whom he might contract with the Safety of his Honour; and who was able to fulfil the Covenant, to the Reparation of the Injuries done to his Glory: And Sinners also had One, able to act for them, and to purchase Salvation for them, at the Hand of a holy just God. So a sure Covenant was made, and a firm Foundation laid, upon which God laid the Weight of his Honour, and on which Sinners may safely lay their whole Weight. *Therefore thus saith the Lord God, Behold, I lay in Zion-----a sure foundation: He that believeth shall not make haste, Isa. xxviii. 16. shall not be ashamed, Rom. ix. 33.*

Lastly, The Way to enter personally into the Covenant of Grace, so as to partake of the Benefits thereof, unto Salvation, is, to unite with Christ the Head of the Covenant, by Faith. Being thus ingrafted into him, ye shall partake of all that Happiness, which is secured to Christ mystical, in the everlasting Covenant: Even as, through your becoming Children of *Adam*, by natural Generation, ye are personally enter'd into the first Covenant, so as to fall under that *Sin* and *Death* which passed upon all men, by the Breach thereof, Rom. v. 12.

III. Of the Party contracted and undertaken for.

AS the Party-contractor and Undertaker on Man's Side, in the Covenant of Grace, was a *Representative*; so the Party-contracted and undertaken for, was represented by him. And that these two, namely, the *represented*, and these *contracted for*, are of equal Latitude, is plain from the Nature of the Thing: For, these whom one represents in a Covenant, he contracts for in that Covenant, and these for whom one contracts in a Covenant, made with him as Representative, are represented by him in that Covenant. Thus it was in the Covenant of the first *Adam*, who was a *Figure* of Christ, the Head of the second Covenant. In it, these whom *Adam* contracted for, he represented; and these whom he represented, he contracted for: He represented his natural Seed only, and for *them* alone he contracted; Therefore, these whom the *second Adam* contracted for, he represented; and whom he represented, he contracted for.

Now the Party represented and contracted for, by our Lord Jesus Christ, in the Covenant of Grace, was the *Elect* of *Mankind*; being a certain Number of Mankind, chosen from Eternity, to everlasting Life; *children partakers of flesh and blood, which God gave to Christ, Heb. ii. 13, 14.* In *their* Person he stood, making this Covenant with his Father: In *their* Name he acted, striking this Bargain with him, as a Surety to obey the Law and satisfy Justice.

And this I shall, in the *first* Place, confirm; and *then*, shall enquire how the *Elect* were considered in this Covenant and federal Representation.

FIRST, That the *Elect* were the Party *represented*, or *contracted and undertaken for*, in the Covenant of Grace, appears from the following Grounds.

First, The Party with whom the Covenant was made, in the Text, called God's *Chosen*; as representing and contracting for *all* the *Chosen* or *Elect*: Even as the first Man was called *Adam* or *Man*; as representing and

con-

contracting for all Mankind, in his Covenant. For, as the Apostle teacheth, *Heb. ii. 11. He---and they---are all of one*; not only of one Nature, but also of one Body to wit, the Election: Christ is the Head *Elect*, *Iſa. xlii. 1.* they the *Body Elect*, *Eph. v. 23.* Therefore, they go under one Name, principally belonging to him, and then to them by Participation with him. Thus he is also called *Abraham's Seed*, as representing all the spiritual Seed of *Abraham*, that is the *Elect*, *Gal. iii. 16.* And to the seed, which is *Christ*. And, the seed of the Woman, as opposed to the *Serpent's seed*: And under that Name all the *Elect* are comprehended, they, and they only, being the Party betwixt whom and the Serpent with his Seed God puts the Enmity, according to the Promise, *Gen. iii. 15.*

Secondly, These whom Christ represented and contracted for, in the Covenant of Grace, are the heavenly Men *1 Cor. xv. 47, 48.* The first man is of the earth, earthy. The second man is the Lord from heaven. As is the earthy, such are they also that are earthy: And as is the heavenly, such are they also that are heavenly. Now the heavenly Men, belonging to Christ the second Man, are none other but the *Elect*. For they are contradistinguished to the earthy Men, belonging to the first Man; to wit, all Mankind taken into the first Covenant, in *Adam*: And therefore they are the *Elect Men*, taken into the second Covenant, in the second *Adam*. Again, the heavenly Men are these who shall bear the image of the heavenly Man Christ, *ver. 49.* and such are the *Elect*, and they alone. And finally, they are these, to whom Christ is in respect of Efficacy, a quickning Spirit: For, as is the heavenly, such are they also that are heavenly. As *Adam's* deadly Efficacy goes as wide, as his Representation did, in the first Covenant, reaching all Mankind his natural Seed, and them only; so Christ's quickning Efficacy goes as wide, as his Representation did, in the second Covenant, reaching all the *Elect* his spiritual Seed, and them only: And if it did not, some would be deprived of the Benefit, which was purchased and paid for, by the Surety, in their Name; the which is not consistent with the Justice of God.

Thirdly, They whom Christ represented and contracted for, in the Covenant, are his *Seed*, his spiritual Seed. Gal. iii. 16. *Now to Abraham and his seed were the promises made. He saith---and to thy seed, which is Christ.* Psal. lxxxix. 3, 4. *I have sworn unto David my servant. Thy seed will I establish for ever.* In the Covenants typical of the Covenant of Grace, the Parties represented were the *Seed* of the Representatives they were made with, as was cleared before: And in the first *Adam's* Covenant, his natural Seed were the Represented. Wherefore, in the second *Adam's* Covenant, his spiritual Seed are the Represented. Now, Christ's spiritual Seed are the *Elect*, and none other. For, they are these whom *he begets with the word of truth*, Jam. i. 16, and are *born again* (1 Pet. i. 23.) unto him in their Regeneration; whom therefore *he sees as his Seed*, with his own Image on them, Isa. liii. 10. They are the *travel of his soul*, who sooner or later are, all of them, *justified*, v. 11. They are the *Seed that shall serve him*; Psal. xxii. 30, which shall be *established and endure for ever*, namely in a State of Happiness, Psal. lxxxix. 4, 29, 36.

Lastly, Christ was, in the Covenant of Grace, *Israel's* Representative, according to that Text, Isa. xlix. 3. *Thou art my servant, O Israel, in whom I will be glorified.* Now *Israel* the collective Body, is the *Elect*, Rom. ix. 6. *They are not all Israel, which are of Israel.* Therefore the *Elect* were the Party represented and contracted for in the Covenant. So these whom Christ took with him into the Bond of his Covenant, are described to be the *seed of Abraham*, Heb. ii. 16. *For verily he took not on him the nature of angels; but he took on him the seed of Abraham.* Or rather, as it is read in the *Margine* of our Bibles, more agreeable to the Original, *He taketh not hold of angels, but of the seed of Abraham he taketh hold.* The original Word signifies, to take hold of a Thing running away, or falling down; and, in the same Manner of Construction, it is used of Christ's *catching hold* of Peter sinking in the Water, Matth. xiv. 31. Fallen Angels and Men were both *run away* from God, and *sinking* in the Sea of his Wrath: And Christ, with the Bond of the Covenant, *takes hold of Men*; but not of the fallen

Angels.

Angels: Them he leaves to sink unto the Bottom. All the Seed of *Adam* was sinking, as well as the Seed of *Abraham*, which is but a Part of the Seed of *Adam*, even some of all Mankind: But Christ is not said to have taken hold of the Seed of *Adam*, that is, all Mankind; but of the Seed of *Abraham*, that is, all the *Elect*, or the spiritual *Israel* called the house of *Jacob*, Luke i. 33. Accordingly, it is observable, that the first Time the Covenant of Grace was heard of in the World, the Discourse was directed to the *Serpent*, by Way of Narration, Gen. iii. 14, 15. not to *Adam*, as the first Covenant was, Chap. ii. 16, 17. that *Adam* might know, he was to come here, as a private Person only, and not as a publick Person with his Seed. And for this Cause also, our Lord *Jesus* is not simply called *Adam*, or *Man*; but the last *Adam*, and the second *Man*, whose Seed differs from that of the first *Man*, as *Abraham's* Seed from *Adam's* Seed. But he is simply called *Israel*, without any Epithet at all, and his Seed is plainly determined to be the *Elect*, Isa. xlii. 25. In the Lord shall all the seed of *Israel* be justified, even as in the first *Man* all the Seed of *Adam* was condemned, Rom. v. 18. For, as the first *Man* was simply called *Adam* or *Man*, because, in the first Covenant, he was a Compend of all Mankind; he was all Men in Law-reckoning, they being all represented by him: So *Jesus* Christ was a Compend of all *Israel*, that is, all the *Elect*, he was all *Israel* in Law-reckoning, they being all represented by him. And thus we have the true Ground of the Universality of that Expression, Isa. liiii. 6. The Lord hath laid on him the iniquity of us all; i. e. of all *Israel*, that is to say, all the *Elect*. The which is confirmed by a parallel Text, bearing the Type whereof this hath the Antitype, viz. Lev. xvi. 21. And *Aaron* shall lay both his hands upon the head of the live-goat, and confess over him all the iniquities of the children of *Israel*, and all their transgressions in all their sins, putting them upon the head of the goat. For as *Israel* was a People entertained with Types, so they themselves were indeed a typical People.

SECONDLY, We are to enquire, how the *Elect* were considered in this Covenant and federal Representation. And therein, they came under a threefold Consideration.

First, They were considered as *Sinners*, lost, ruined, and undone in *Adam*; *lost sheep of the house of Israel*, *Matth. xv. 24.* In the first Covenant, the whole Flock of Mankind was put under the Hand of one Shepherd, to wit, *Adam*: But he, losing himself, lost all the Flock, and was never able to recover so much as one of them again: God had, from all Eternity, put a secret Mark on some of them, whereby he distinguished them from the rest, *2 Tim. ii. 19. Having this seal, The Lord knoweth them that are his.* And *them* also he saw among others, gone away from their Pasture, wandering as Wifs and Strays, a Prey to every Devourer: But in order to their being sought out, and returned, and kept in Safety for ever, the new Covenant was enter'd into with another *Shepherd*, even our Lord Jesus Christ; and they were put under his Hand, as the *Shepherd of Israel*. In *Adam's* Representation, in the Covenant of Works, the Party represented was considered as an *upright Seed*, *Genes. vi. 29:* But in Christ's Representation, in the Covenant of Grace, the Party represented was considered, as a corrupt sinful Mass, laden with Guilt, under the Wrath of God and Curse of the Law. And who would have represented such a Company, putting himself in their Room and Stead? But free Love engag'd our Lord Jesus to it. So the *Holy One of God*, represented wretched Sinners: The *Beloved* of the Father, represented the cursed Company.

Secondly, They were considered also, as utterly unable to help themselves, in Whole or in Part; as being *without strength*, *Rom. v. 6.* They were *Debtors*, but quite unable to pay off one Farthing of the Debt: They were *Criminals*, but quite unable to bear their own Punishment, to the Satisfaction of Justice; had it lain on them to have paid the Debt, or born the Punishment, they were bound to have sunk under the Load for ever. So it was necessary, they should have One to represent them, taking the Burden on him for them all.

Lastly, They were considered withal, as the Objects of eternal, sovereign, and free Love, given to Christ by his Father. The Father *loved them*, *John xvii. 23.* and therefore gave them to Christ, *ver. 6.* The Son *loved them*, *Eph.*

Eph. v. 2. and accepting of the Gift, represented them in the Covenant, as a Father his own Children, *Isa. ix. 1.* His name shall be called ----- The everlasting Father. Compare *Heb. ii. 13.* Behold I, and the children whom God hath given me. It was owing to this free Love, and mere good Pleasure, that they, and not others in the same Condemnation, by the Breach of the first Covenant, were represented and contracted for, by Jesus Christ, in the second; that their Names were put in the eternal Contract, while the Names of others were left out. They were his Father's Choice, and his own Choice, so he became their Representative.

From what is said concerning the Party represented and contracted for, we make the following Inference.

Inf. 1. There's a sovereign Freedom of the Love of God appearing in the second Covenant, the Covenant of Grace. And it appears especially in two Things. (1.) In that there was a Love towards fallen Man, and not towards fallen Angels, *Tit. iii. 5.* whereby it came to pass, that Men, and not Devils, were taken hold of, represented and contracted for, by Jesus Christ, in the Covenant. *Heb. ii. 16.* doubtless he could have contracted for the one, as well as for the other: But Sovereignty passed to fallen Angels, and caught hold of Men; howbeit the former were, in their own Nature, the more worthy and excellent Creatures. But in all the Dispensation of Grace there's no Respect to Creature-worth: All is owing to the mere good Pleasure of God, who hath mercy on whom he will have mercy. (2.) It appears in that there was an electing Love of Men; whereby it came to pass, that some Men, and not all Men, were represented and contracted for, in the Covenant. All Men were alike by Nature; and there was nothing in one, more than in another, to recommend him: But free Love pitch'd on some Subjects altogether unlovely; and sovereign Love pitches on some such Objects, passing by others of the same Condition. Even so Father, for so it seemed good in thy sight. *Matth. xi. 26.* The Vessels of Honour, and the Vessels of Dishonour, are both made of the same sinful Lump. A Mystery, that must be resolved into sovereign Will and Pleasure, *Rom. ix. 21.* Hath not the potter power

under the clay, of the same Lump to make one vessel unto honour, and another unto dishonour? But say not, that this disparageth the federal Representation of the second Adam, that he represented only *some* of Mankind, whereas the first Adam represented *all* Mankind. For, as it is more to be Surety, for a vast Sum, for one Man, who neither hath, nor can have, any Thing at all wherewithal to pay his Debt; than to be Surety for a hundred such as have Abundance of their own: So it was more for Jesus Christ, to contract and undertake for one Sinner, than for Adam to contract for a righteous World. And still it holds true, that where sin abounded, grace did much more abound, Rom. v. 20. for 'tis more by far, to save one, than to ruin many. Mean while, these represented by Christ in the second Covenant, are a great multitude, which no man could number, Rev. vii. 9. even as the stars of heaven, Gen. xv. 5. Rom. iv. 18.

Inf. 2. There is no universal Redemption, nor universal Atonement: Jesus Christ died not for all and every individual Person of Mankind; but, for the *Elect* only. The contrary Doctrine may consist with the Opinion, which holds the Covenant of Redemption, and the Covenant of Grace, to be two distinct Covenants; the former made with Christ, and the latter with Believers; the Condition of the one undertaken and performed by him, the Condition of the other undertaken and performed by us. Accordingly that Opinion, concerning the Covenant, is readily embrac'd by Universalists of different Denominations. But that Doctrine is utterly inconsistent with this account of the Covenant, which doth at once overthrow universal Redemption or Atonement, together with the federal Conditionality of our Holiness and good Works, in the Covenant of Grace. For, if the Covenant of Grace was made with Christ as a Representative, and the *Elect* only were the Party represented by him in it; then surely the Conditions of the Covenant, his doing and dying, were accomplished for them only; and he died for no other: when one hath entred into a Bond of Suretiship, the Payment of that Bond, can never be reckoned a Payment of their Debt, whose Names were not in the Bond, and whom he was not Surety for.

Inf. 3. and last, Whoever they be that reject the Covenant of Grace, offered to them in the Gospel; and perish: All God's *Elect* shall infallibly be entred personally into it, and be saved. Likeas all these whom Adam represented in the Covenant of Works, have been, are, or shall be brought personally into *that* Covenant; and Sin and Death pass upon them, *Rom.* v. 12: Even so, all these whom Christ represented in the Covenant of Grace have been, are, or shall be brought personally into *this* Covenant, and partake of *Righteousness* and *Life*, *Ver.* 19. Our Lord Jesus has fulfilled the Conditions of the Covenant for them whom he represented: And it would neither be suitable to the *Justice* of God, nor to the *Will* of Christ the Party contracting with him, that he should represent, contract and fulfil the Conditions, for any who shall never enjoy the Benefit of the Contract. Wherefore, since there are who, by a Purpose of God that cannot be frustrated, shall, without Peradventure, be brought personally into this Covenant; and ye who hear the Gospel, having the Means, for compassing this End, used towards you, do stand as fair for it as Any. This may encourage you to come to Christ, and take hold of the Covenant. Bettir yourselves therefore, O Sinners, to take hold of the Covenant of Grace, which is offered to you in the Gospel; and come ye to Christ, by Faith, thereby winding yourselves personally into the Bond of this Covenant, and the Communion thereof.

OBJECTION. *But I fear, I'm none of these whom Christ represented in the Covenant of Grace: How then can I take hold of it, by believing?* ANSWER. Tho' your Name were the first Name, that the Lamb wrote down in his Book of Life; yet you nor no Man can know, that it is there at all, until that you have, by believing, taken hold of the Covenant. *2 Pet.* i. 10. *Make your calling and election sure;* But, first your *Calling*, and then your *Election*. And, on the other Hand, tho' you were a Monster of all Manner of Wickedness, and had all the desperate Marks of a Cast-away about you, except that one only the Sin against the Holy Ghost, you nor no Man can know, that you were *not* represented in the Covenant. *Matth.* xii. 31. *All manner of sin and blasphemy shall*

be forgiven unto men: But the blasphemy against the Holy Ghost shall not be forgiven unto men. Wherefore, that Matter is an absolute Secret to you; which, in this Case, you are not to meddle to determine in: For, the secret things belong unto the Lord our God: But those things which are revealed belong unto us, Deut. xxix. 29. Neither does your Warrant to believe, and to lay hold on the Covenant, any Manner of Way depend on it: For the Reprobate have as good and fair a revealed Warrant, to believe and take hold of the Covenant of Grace, as the Elect have; else they could not be condemned for unbelief, and not taking hold of the Covenant. Be what you will, since you are certainly a Sinner of Mankind; your Warrant is uncontestable, according to the Word: For God loved the world, that he gave his only begotten Son, that WHOSOEVER believeth on him, should not perish, but have everlasting life, John iii. 16. This is his COMMANDMENT, that we should believe on the name of his Son Jesus Christ, 1 John iii. 23. Wherefore, believe ye, and take hold of the Covenant for yourselves: So shall ye know your Election, and your Representation in the Covenant, by the Effects thereof.

This Difficulty, cast in the Way of a Sinner sensible of his Need of Christ, to beat him off from believing on Christ, is a dangerous Device and Temptation of the Devil. But, do you repel it, saying, O Enemy of my Salvation, 'tis true, I do not know, whether Christ represented me, or not, in the eternal Covenant; neither am I obliged, nor concerned, to know it, in order to my taking hold of that Covenant: But, one Thing I know assuredly, namely, that the Covenant, in the free Promise of Life and Salvation, upon the Ground of Christ's Obedience and Death allenarly, is held out to me, even to me; to be believed, trusted to, and rested upon, by me, even by me: And therefore, I will believe, and lay hold on it; and, upon the infallible Ground of the Faithfulness of God, in the Promise, WHOSOEVER believeth shall not perish, but have everlasting life, I will assuredly conclude, that it shall be made out to me.

QUESTION. But are there no Marks or Signs, whereby a poor Sinner may know himself to be one of these, who

were represented by Christ in the second Covenant, and whose Names he put in the Bond of Suretyship, that he gave to his Father from Eternity? ANSWER. Yea, there are: But then they are such, as altho' the having of them will prove a Man to have been represented by Jesus Christ in the eternal Covenant; yet the Want of them will not prove a Man not to have been represented therein, forasmuch as what one has not now, he may come to have afterwards. And under this Limitation, I offer these two Marks of the Thing in Question.

Mark 1. A deliberate and cordial Complacency in the Covenant. As it was with the Representative from Eternity; so it is in Time, in that Matter, with the Represented, when once by Grace they become capable of personal consenting: There is a deliberate and cordial Complacency in the Covenant being proposed, *Psal. xl.* Then said I---ver. 8---thy law is within my heart. The Children of Men discover themselves to be Adam's natural Seed represented by him in the Covenant of Works by the Inclination and Bent of their Hearts towards the Covenant: There is such a Bias to that Covenant, hung upon the Minds of Men naturally, that do and live, work and win, is the Religion of all natural Men, so that as they have any practical Religion at all; and they cannot be brought off from it, but by the Power of renewing Grace. Even so the Elect of God discover themselves to be CHRIST's spiritual Seed, represented by him, in the Covenant of Grace, by their deliberate and cordial Complacency in this Covenant: The Heart touched with Divine Grace, says of it, *This is all my salvation, and my desire, 2 Sam. xxiii. 5.* The new Bias hung on the Minds, by renewing Grace, carries them to a hearty approbation, Relish, and Liking of the new Covenant he forth in the Gospel: They are well pleased with the Parties contracters, the Representative and Representation in it; the Conditions and Promises of it; the Administration, the Order thereof. In a Word, the Covenant is in their Eyes a faultless Contrivance: There's nothing in it, they would have out; and there's nothing out of it, they would have in. So there they cast Anchor for their own Souls. But it is not so with others. *1 Pet. ii. 7.* Unto

you therefore which believe he is precious: But unto them which be disobedient, the stone which the builders disallow'd, the same is made the head of the corner. Ver. 8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed.

Mark 2. The Image of Christ begun to be drawn on the Soul, together with a longing for the perfecting thereof, 1 Cor. xv. 48. *As is the heavenly, such are they also that are heavenly.* Ver. 49. *And as we have born the image of the earthy, we shall also bear the image of the heavenly.* Likeas all whom Adam represented, when he enter'd into the Covenant of Works, in Paradise, do afterwards, every one in his Time, personate Adam, looking as like him as ever Child was like a Father, acting even as he acted, as I shewed elsewhere: So all whom CHRIST represented in the Covenant of Grace, from Eternity, do in Time put on Christ, Gal. iii. 27. personating him, and representing him in another Sense, namely, bearing his Image, and walking even as he walked, 1 John ii. 6. It is a Promise of the Covenant to our Lord Jesus, Isa. lii. 10. *He shall see his seed,* to wit, as one sees a new-born Babe. But, do not others so see them too? Yea indeed they do. Satan and wicked Men see them, as Rebels and Traitors do, with Grudge and Hatred, see a new-born Prince, Heir to the Crown. The Godly see them, as in that Case the Princesses do, with a particular Satisfaction, see their new-born Brother. But our Lord Jesus Christ himself sees them as the King, the Father of the Babe, does, with a peculiar Satisfaction, see him as his own Son, and his own Picture. Mean while, as Adam's Children did not open out, all at once, what of old Adam is in them; but by Degrees as they grow up: But they are still longing for the Perfection thereof, when they shall be grown Men. So CHRIST's Children are but imperfect in this Life, as in the State of Childhood: But they are longing to arrive at Perfection, at the measure of the stature of the fulness of Christ, the Principle of which they have in them, Eph. iv. 13.

Thus far of the first Head, the PARTIES in the Covenant of Grace.

H E A D II.

The MAKING of the Covenant of Grace.

HAVING considered the *Parties* in the Covenant of Grace, we come now, to take a View of the *Making* of that Covenant, betwixt the *Parties* contracting therein. And here we find ourselves at the *Fountain-head* of the Salvation of lost Sinners, the *Origine* and *Root* of the glorious *Plan*, laid from Eternity in the secret Council of the ever-blessed Trinity, for *Remedy* of Man's Misery. And this is a manifold Mystery, the several *Folds* of which we are not able fully to discover. With God it was all *one Piece*, if I may so phrase it: For with him, all Things are *together* and *at once*; and not one Thing *before*, and another *after*, as with us. Howbeit, we cannot conceive of it, but in *Parcels*; first one Piece of the Mystery, and then another: And that, because of the Weakness of our Capacity, as we are *Creatures*; and more, as we are *Creatures* under much spiritual Darkness. Wherefore we must, of Necessity, address ourselves to the Consideration of it, in *Parcels*: But still remembering we are in the *eternal* Mystery, transacted in the eternal Decree of the Holy Trinity, all at once, by one eternal Act of the Divine Will; in which nevertheless we are allowed to conceive a certain *Order*, since otherwise we cannot take up the Mystery.

We have already seen, that the *Father*, the *Party*-contractor on Heaven's Side, is in that Matter to be considered as an *offended* God; but *purposing* to manifest the Glory of his *Mercy* in the Salvation of some of Mankind lost yet withal, as a *just* God, who cannot but give Sin a *proper* *Recompence*: And also, that *Jesus Christ*, the *Party*-contractor on Man's Side, is to be considered therein, as the *last* or *second Adam*, Representative of a Seed: Wherefore, *first* of all, we are to enquire, How Christ, the Son of God, became *second Adam*? And then, How the Covenant was *made* with him *as such*? The former being as it were, preliminary to the latter.

FIRST, *How Christ, the Son of God, became second Adam?* This we may take up in two Things.

First, The Father willed and designed, that his own Son, the Eternal Word, should, for the Purpose of Mercy towards Mankind lost, take on their Nature, and become Man. He saw that *Sacrifice and Offering* would not answer the Case: The *Debt* was greater than to be paid at that Rate; the *Redemption of Souls* could not be managed, but by a Person of infinite Dignity: Wherefore, having purposed, that the darling Attribute of Mercy should be illustrated, in the Case of lost Mankind; he willed the human Nature to be united, in Time, to the Divine Nature, in the Person of the Son.

And hereunto the Son, as the Eternal Word, the second Person of the glorious Trinity, having no nearer Relation to Man, than as his sovereign Lord Creator, readily agreed, *Heb. x. 5. Sacrifice and offering thou wouldest not, but a body hast thou prepared me.*-----*Ver. 7. Then said I, Lo I come (in the volume of the book it is written of me) to do thy will, O God.* The Eternal Word consented to be made *Flesh*, that all *Flesh* might not perish: He consented to become *Man*, to take into a personal Union with himself, a human Nature, to wit, a true Body and a reasonable Soul, according to the eternal Destination of his Father. This was an Instance of amazing Condescension. The highest Monarch's Consent, to lay aside his Robes of Majesty, to clothe himself with Rags, and become a Beggar, is not to be compared with it. Nay the highest Angel's Consent to become a Worm, is not to be named in one Day, with the Eternal SON of GOD, the FATHER'S EQUAL, his consenting to become *Man*: For the Distance between the Divine Nature and the human, is infinite; whereas the Distance between the Angelick Nature, and the Nature of Worms of the Earth, is but finite.

Now the EFFECT of this was, that hereby the Son of God was constituted substantial MEDIATOR, or Mediator in respect of Nature, between God and Man. Being from Eternity God equal with the Father, he so stood related to Heaven. And having from Eternity consented to become Man, he so stood related to Earth: For tho' he

did not *actually* take on him the Nature of *Man*, until the Fulness of Time appointed by the Father; yet forasmuch as he had from Eternity consented to take it on, and it was impossible, *that* his Consent should miss to take Effect, he was reckoned in Law, to all Intents and Purposes thereof, as if he had *actually* been incarnate. A Type of this his *substantial* Mediation, was *Jacob's Ladder*, which was set upon the *Earth*, and the Top of it reached to *Heaven* Gen. xxviii. 12. A clear Emblem of the *Divine* and *human* Nature in *Christ*, through whom as *substantial* Mediator, there was a Way opened, towards a Communication for Peace, between *Heaven* and *Earth*. Accordingly our Lord *Jesus* applies it to himself, *John* 1. 51. Hereafter you shall see *Heaven* open, and the *Angels* of *God* ascending and descending upon the *Son of Man*; to wit; as on *Jacob's Ladder* Gen. xxviii. 12.

Secondly, The Father chose him to be *Head* of the Election: to be the *last Adam*, federal Head and Representative, of such as sovereign Pleasure should pitch upon, to be Vessels of Mercy, and enrolled in the Book of Life: a Head and Representative, with whom he might make the new Covenant, for Life and Salvation to them.

And to this also he readily agreed, consenting, to be the *last* or *second Adam*, Head and Representative of the Election; to sustain their Persons, and transact in their Name, *Isa.* xlii. 1. Behold---mine Elect in whom my Soul delighteth. *Psa.* lxxxix. 19. I have exalted one chosen out of the People. *1 Cor.* xv. 47. The *second Man* is the *Lord* from *Heaven*. The Breach between *God* and *Man* was greater than to be done away by a mere *Intermediary*, who travelling between Parties at Variance, reconciles them with bare Words. There could be no Covenant of Peace 'twixt *God* and *Sinners*, without Reparation of Damages done to the Honour of *God* through Sin; and without honouring of the holy Law, by an exact Obedience: But these Things being quite beyond their Reach, *Christ* the *Son of God* saith, Lo I come, I'm content to take their Place, and put my self in their Room as a *second Adam*.

Now the EFFECT of this was, that hereby he was constituted *last Adam*, or the *second Man* *1 Cor.* xv. 47.

and official MEDIATOR, or Mediator in respect of Office, between God and Man, 1 Tim. ii. 5, 6. *There is one God, and one Mediator between God and Man, the Man Christ Jesus; who gave himself a Ransom for all.* Being called of his Father unto that Office, and having embraced the Call thereto, he was invested with the Office, and treated with as such, *before the world began* Tit. i. 2. And indeed he, and he only, was fit for it. The two Families of Heaven and Earth being at War, there could be no Peace between them, but through a Mediator. But where could a Mediator be found, to interpose between such Parties, who would not either have been too high, or else too low, in respect of one of the Parties at Variance? *Man* or *Angel* would have been too low, in respect of *God*: And an *unveil'd God* would have been too high, in respect of *sinful Men*, unable to bear Intercourse with such heavenly Majesty. Wherefore, the Son of God, that he might be fit to mediate; as he being God equal with the Father, was high enough in respect of the Party *offended*; so he consented to become low enough, in respect of the Party *offending*, by his becoming *Man*.

SECONDLY, It is to be enquired, *How the Covenant was made with Christ as the second Adam?* And this also may be taken up in two Things.

First, The Father design'd a certain Number of lost Mankind, as it were by Name, to be the constituent Members of that Body chosen to Life, of which Body Christ was the design'd Head; and he gave them to him, for that End, Phil. iv. 3. *My fellow-labourers, whose names are in the book of life.* John xvii. 6. *Thine they were, and thou gavest them me.* These were a chosen Company, whom sovereign free Grace pickt out from among the rest of Mankind, on a Purpose of Love, and gave to the second Adam for a Seed: On which Account, they are said to have been chosen in him Eph. i. 4; being, in the Decree of Election, laid upon him as the Foundation-stone, to be built upon him, and obtain salvation by him 1 Thes. v. 9. Which Decree, as it relates to the Members elect, is therefore called the book of life; being, as it were, the Roll which the Father gave

gave to the *second Adam*, the *Head*.elect, containing the Names of these design'd to be his *Seed*, to receive Life by him.

Now our Lord Jesus, standing as *second Adam*, Head of the Election, to wit, such as iovereign Pleasure should pitch upon to be Vessels of Mercy, did *accept* of the Gift of the particular Persons, elected or chosen by his Father, *John xvii. 6. Thine they were, and thou gavest them me. Ver. 10. And thine are mine.* Likeas the *first Adam*, in the making of the *first Covenant*, stood alone, without actual Issue; yet had destinated for him a numerous Issue, to be comprehended with him in *that Covenant*, to wit, all Mankind; the which, *Adam* did at least virtually *accept*: So, a certain Number of lost Mankind being elected to Life, God as their original Proprietor, gave them to Christ the appointed *Head*, to be his *Members*, and comprehended with him in the *second Covenant*, tho' as yet none of them were in Being; and he *accepted* of the Gift of them; being well pleased to take *them* in particular, for his *Body mystical*, for which he should covenant with his Father. And in token thereof, he, as it were, received and kept as his *own*, the *Book of Life* containing their Names, which is therefore called the *Lamb's book of life*, *Rev. xxi. 27.*

Secondly, The Father *proposed* to him as *second Adam*, the *new Covenant* for Life and Salvation to them, in the full Tenor, *Promises*, and *Condition* thereof; treating in him, with all these particular Persons of lost Mankind, elected unto Life, and given to him, even as he treated with all Mankind, in *Adam*, in the *first Covenant*. The *Promises* therein proposed, were indeed great and glorious: But withal the *Condition*, or *Terms*, on which they were proposed, were exceeding high.

Howbeit, as the *first Adam*, standing as Head and Representative of all his *natural Seed*, entred into the *first Covenant* with God; accepting the *Promise* thereof, upon the *Terms* and *Condition* therein proposed, which he engaged to fulfil: So our Lord Jesus, standing as *second Adam*, Head and Representative of the particular Persons of lost Mankind, by Name elected to Life, and given to him as his *spiritual Seed*, entered into the *second*

Covenant with his Father; accepting the Promises thereof, upon the Terms and Condition therein proposed; consenting and engaging to fulfil the same, for them. And thus the Covenant of Grace was made, and concluded, betwixt the Father and Christ the second Adam, from all Eternity; being the second Covenant, in respect of Order and Manifestation to the World, tho' it was first in Being 1 Cor. xv. 47. The second Man is the Lord from heaven. Isa. liii. 10. When thou shalt make his soul an Offering for sin, he shall see his Seed. Tit. i. 2. In hope of eternal life, which God that cannot lie, promised before the world began. Psal. xl. 6. Sacrifice and offering thou didst not desire, mine ears hast thou opened---7. Then said I, Lo I come--- 8. I delight to do thy will, O my God: Yea thy law is within my heart.

Now Christ the second Adam, giving this Consent, took upon him a Threefold Character, of unparallel'd Weight and Importance; sisting himself (1.) The Kinsman-redeemer in the Covenant, (2.) The Surety of the Covenant, And (3.) The Priest of the Covenant. The Mediation of Christ doth indeed run through the whole of the Covenant. And there are several other Parts of that Mediation, which respecting the Promises of the Covenant, do belong to the Administration thereof. But these, I have now mentioned, do respect the Condition of the Covenant, and so belong to the Making thereof, under which Head we shall consider them in order.

I. Christ the Kinsman-Redeemer in the Covenant.

OUR Lord Jesus Christ, the second Adam, giving his Consent to the Covenant, as propos'd to him by the Father, sisted himself Kinsman-Redeemer in the Covenant, Job. xix. 25. I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.

Under the Law, when a Man was not able to act for himself, to assert and use his own Right; one that was a-Kin to him, had a Right to act for him, coming in his Room, and standing up in his Right. And such a one was called his Goël, which properly

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perly signifies a *Kinsman-Redeemer*. Hence that Word is sometimes rendred a *Kinsman*, as Num. v. 8. *If the Man have no (Goël) Kinsman to recompense the Trespass unto.* Ruth iii. 12. *I am thy (Goël) near Kinsman.* Howbeit there is a (Goël) *Kinsman* nearer than I. Sometimes it is rendred a *Redeemer*, as Prov. xxiii. 11. *The (Goël) Redeemer is mighty.* Isa. xlvii. 4. *As for our (Goël) Redeemer, the Lord of Hosts is his Name.* One's Acting in that Capacity, is called *doing the Kinsman's part*, or *redeeming*, to wit, by Right of Kin, Ruth iii. 13. and iv. 6. Howbeit, such a one might refuse to do the *Kinsman's Part*; as *Ruth's Kinsman-Redeemer* did, who resign'd his Right to *Boaz*, and in Token thereof drew off his own *Shoe*, and gave it him, Ruth iv. 6, 7, 8.

Now *Christ*, the *second Adam*, saw *Sinners*, his ruined *Kinsmen*, quite unable to act for themselves. No one of them all was able to *redeem* himself, and far less his Brother. Withal, the *Angels*, near a-Kin to them in the rational World, durst not meddle with the *Redemption*, being sure they could not have miss'd to mar their own *Inheritance* thereby, nor have delivered their poor *Kinsman* neither. If he should have declin'd it, and drawn off his *Shoe* to them, or to any other of the whole Creation; there was none who durst have ventur'd to receive it, or put his Foot in it. *I looked, saith he, and there was NONE to help, and I wondred that there was NONE to uphold: Therefore mine own arm brought salvation,* Isa. lxiii. 5. He took on himself the Character of their *Kinsman-Redeemer*; and of him as such, *Job* speaks in the forecited Passage, which I conceive to be thus expressed, in the Original. *I know, my kinsman Redeemer liveth: And the latter one, he shall stand upon the dust.* In which Words, *Job* comforts himself with a View of *CHRIST*, as his *kinsman Redeemer* living, even in his Day, in respect of his Divine Nature; and as the latter or second one (in opposition to the former or first, Exod. iv. 8, 9. Deut. xxiv. 3, 4.) namely, the latter or second *Adam REDEEMER*, in opposition to the former or first *Adam DESTROYER*: Firmly believing, that the one, uniting to himself a human Nature, should surely stand up upon the *Dust* of the Earth, and do the *Kin-*

man's Part for him; as the other, having the Breath of Life breathed into his Nostrils, stood up upon it, and rais'd all.

Now there were four Things, the *Kinsman-Redeemer* was to do for his *Kinsman*, unable to act for himself; all which Christ, the *second Adam* undertook in the Covenant.

First, He was to marry the *Widow* of his deceas'd *Kinsman*, to raise up Seed to his Brother. Hereof Boaz was put in mind by *Ruth*, Chap. iii. 9. *I am Ruth thine handmaid: Spread therefore thy Skirt over thine handmaid, for thou art a near Kinsman.* Compare Ver. 10. 11, Chap. iv. 10. and Ezek. xvi 8. *I spread my skirt over thee---and thou becamest mine,* Our Nature was in a comfortable and fruitful Condition, while the Image of God, impress'd thereupon in *Adam*, remain'd with it; but that Image being remov'd, in the spiritual Death caused by his Sin, there ensu'd an absolute Barrenness, as to the Fruits of Holiness, in our Nature thus left. But our *Kinsman-Redeemer* consented to marry the *Widow*. Being to take to himself a human Nature, he undertook to take on our human Nature in particular, taking his *Flesh* of *Adam's* Family. Thus was it provided, that his Body should not be made of nothing, nor of any Thing whatsoever, that was not deriv'd from *Adam*, as its Original. It was a low Match indeed for him; and would have been so, even if the Family of *Adam* had been in its primitive State and Splendor: But now it was considered, as in the Depth of Poverty and Disgrace. Yet, being necessary for our Redemption, he consented thereto, as our *Kinsman-Redeemer*. Accordingly in the Fulness of Time, he was made of a Woman a Daughter of *Adam's* Family Gal. iv. 4; and so was a Son of *Adam* Luke iii. 23.---38. Thus was a Foundation laid, for the mystical Marriage of Believers with him; which mystical Marriage doth not belong to the Condition and making of the Covenant, properly so called; but to the Promise and Administration of it, being a Sinner's personal Entrance thereinto. And the great End, in Subordination to the Glory of God, for which this more intimate Union and Match with our Nature, was gone into, by

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by our Kinsman-Redeemer, was to render it yet again fruitful, in the Fruits of true Holiness: And without our Nature had for ever remain'd under absolute Barrenness, in that Point, even as the Nature of fallen Angels doth.

Secondly, He was to redeem the mortgag'd Inheritance of his poor Kinsman, Lev. xxv. 25. *If thy Brother waxen poor, and hath sold away some of his Possessions, and if any of his Kin come to redeem it, then shall he redeem that which his Brother sold. Or rather, They shall come in his Kinsman-Redeemer, that is near unto him; and he shall redeem that which his Brother sold.* Our Father Adam, waxing poor, through the deceitful Dealing of the Tempter with him, quite sold away the Inheritance of eternal Life, for a Morsel of forbidden Fruit. And his Children, waxen more poor still, through their own personal Fault, had set themselves farther and farther from it. They could not have raised, amongst them all, what would have redeem'd so much as one Man's Part of it. Howbeit, without it was redeem'd, they could never have had Access to it. Wherefore the second Adam, as Kinsman-Redeemer, took the Burden of the Redemption of himself; and agreed to pay the Price of that Purchase. *Dying for us, that we might live together with him* 1 Thess. v. 10.

Thirdly, He was to ransom his poor Kinsman in Bondage, paying the Price of his Redemption, Lev. xxv. 48. *If thy Brother wax poor and sell himself --48. After that he is sold, he may be redeemed again; one of his Brethren may redeem him. ver. 52.--according unto his Years shall he give him again the Price of his Redemption.* Being sold in the Loins of our first Father, we were brought into Bondage under the Curse of the Law. So we are, by Nature, the Law's Bond-men, and consequently, Slaves to Sin and Satan; never to have been releas'd, without a Ransom, the full Worth of so many Souls. This Ransom was stated in the Covenant; to wit, That the Kinsman-Redeemer should give himself a Ransom for his poor Kinsmen: And he agreed to it, for purchasing their Liberty, 1 Tim. ii. 5, 6. The Ransom was great, Soul for Soul, Body for Body; a Person of infinite Dignity, for

poor Kinsmen in Bondage. But he consented to take on him the *Form of a Servant*, that they might be set free; to have his Ear bored at the Law's Door-post, that they might be delivered out of their Bondage.

Lastly, He was to *avenge the Blood* of his slain Kinsmen, on the Slayer, *Deut. xix. 12.* The elders of his City shall send and fetch him thence, and deliver him into the hand of the (Goël) Avenger of blood, that he may die. Our Kinsman-redeemer saw all his poor Kindred slain Men. And the Devil was the Murderer, *John viii. 44.* He had ministred Poison to them in the Loins of their first Parent: Yea, he had smitten them to Death, kill'd them with an Arrow shot thro' the Eye. But no Avenger of their Blood could be found, till the second Adam, as their Kinsman-redeemer, did in the second Covenant undertake the avenging of it. Mean while, the Murderer had the power of death, *Heb. ii. 14.* And, the sting of death is sin; and the strength of sin is the law, *1 Cor. xv. 56.* wherefore, there was no disarming and destroying of the Murderer, without taking the Sting out of Death which he had the Power of. And that was not to be done, but by removing the Guilt of Sin, whereby Sinners were bound over to Death: Neither was this to be done, but by satisfying the Law, whose awful Sanction of Death, strongly kept fast the Guilt of Death on the Sinners. These were the Iron-Gates, to be broke thro', ere the Kinsman-redeemer, the Avenger of Blood, could get at the Murderer. But the mighty Redeemer undertook, by his own Death and Sufferings to satisfy the Law; and by that Means to remove the Strength of Sin; and by this Means again, to take away the Sting of Death: And so, by his own Death to destroy the Murderer, that had the Power of Death; and this to *avenge the Blood* of his slain Kinsmen, upon him, *Heb. ii. 14.* So did Samson, a Type of our Kinsman-Redeemer, *avenge Israel of the Philistines* their Oppressors; pulling down the House on the Philistines, and dying himself to destroy them, *Judges xvi.*

II. *Christ the Surety of the Covenant.*

CHRIST, the second Adam, consenting to the Covenant, sisted himself also Surety of it, *Heb. vii. 22.* By so much was Jesus made a Surety of a better Testament, or rather, as others read it, of a better Covenant. Surety is one who undertakes for another, obliging himself whether for paying his Debt, civil or criminal, or for his performing a Deed. That we may then rightly understand Christ's Suretiship, it is necessary we consider 1st. For whom. (2.) For what, he became Surety in the Covenant.

FIRST, For whom Christ became Surety in the Covenant. I find two Things advanced on this Head, namely (1.) That he became Surety for GOD to Sinners, And (2.) Surety for SINNERS to God. To the first of these, the Socinians restrain Christ's Suretiship, denying the second, and so overthrow the Foundation of our Salvation. But all orthodox Divines agree, in that the second of these is the main Thing in it. Some of them indeed make no Difficulty of admitting, that Christ became Surety for GOD to Sinners, as well as Surety for Sinners to GOD, in his undertaking, on God's Part, that all the Promises should be made good to the Seed, even to all that believe. There's no Question, but God's Promises are, in respect of his infallible Truth and Veracity, most firm and sure in themselves, and cannot miss to be performed: But we being guilty Creatures, are slow of Heart to believe; and therefore do need what may make them more sure to us, or assure our Hearts they shall be performed to us. And for this Cause; he hath given us his Word of Promise under his Hand, in the holy Scriptures; and an Earnest of the promised Inheritance *Eph. i. 14.* the seal of the Spirit *vers. 13.* 2 *Cor. i. 22.* the sacramental seals *Rom. iv. 11.* yea, and his solemn Oath too, in the Matter, To show unto the heirs of promise the immutability of his counsel *Heb. vi. 17.* And if Jesus Christ is Surety for GOD to us, 'tis no doubt for the same End.

But I doubt, if the holy Scripture calls Christ a Surety in that Sense at all. In the forecited Passage *Heb. vii.*

the only Text wherein Christ is expressly called a Surety, it is evident, that his Suretiship therein mentioned, respects his Priestly Office, wherein he deals with God, for us, *Ver. 20. And in as much as not without Oath he was made Priest, 21. (--- by him that said unto him, the Lord sware and will not repent, thou art a Priest for ever after the Order of Melchisedec)* *Ver. 22. As so much was Jesus made a Surety of a better Testament.* But his Suretiship for God to us, cannot relate to his Priestly Office; but to his Kingly Office, in respect of which all Power is given to him in Heaven and in Earth; and consequently a Power to see that all the Promises be performed to his People. And therefore his Suretiship mentioned in that Text, is for us to God, and not for God to us. 'Tis but in other two Texts only, as far as I have observed, that we read of Suretiship, relative to the Case between God and a Sinner: And in both of them, the Suretiship is not to the Sinner, but for him. They are *Psal. cxix. 122. Be surety for thy servant for good;* and *Job xvii. 3. Put me in a surety with thee.* The original Phraseology or Expression, is the same in the latter Text as in the former; and the same in them both, as in the Case of Judah's Suretiship for Benjamin, to his Father, *Gen. xliii. 9. and xlv. 32.* Now, unless the sacred Oracles go before us, in proposing Christ as a Surety for God to us, I see no Reason, why the being of such a Thing at all, should be yielded to the Adversaries, who make such a pernicious Use of it. As for the Com-
fort that might arise from it, to us, the same is fully secured, in that the whole Administration of the Covenant is committed into the Hand of our Lord Jesus Christ; and he is the Trustee and Testator of the Covenant of Covenant Benefits; as shall be shown in the due Place. But, without all Peradventure, Christ the Mediator, the second Adam, became Surety, in the Covenant, for sinners to God, as the Scriptures do abundantly declare. *Eccl. i. lxxxix. 19. I have laid help upon one that is mighty.* *1 Tim. ii. 5. One Mediator between God and Men, the man Christ Jesus;* *ver. 6. Who gave himself a Ransom* *all,* *2 Cor. v. 21. He hath made him to be sin for us,* *who knew no sin.* *Isa. liii. 6. The Lord hath laid on him*

the iniquity of us all. Gal. iii. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us.* Isa. liii. 5. *He was wounded for our transgressions, he was bruised for our iniquities.* The Covenant of Grace was made with spiritual Seed, in Christ, the second Adam, taking Burden for them upon himself as their Surety. And without a Surety it could not have been made with them. For they were a Company of broken Men, owing a thousand Times more than they were worth: And their Word in a new Bargain for Life and Salvation was worth nothing; there could be no Regard had to it, in Heaven. There was neither Truth nor Ability left them, after the first Covenant was broken. But hold their Character in point of Truth or Veracity, Rom. iii. 4. *Let God be true, but every man a liar:* And in point of Ability, Chap. v. 6. *When we were yet without strength, in due time Christ died for the ungodly.* The Demands in this Covenant were high, and quite above their Ability to answer: And besides, they themselves were false and fickle. They brake their Word in the first Covenant, when able to have kept it; how could they be trusted in this new Bargain, when their Ability was gone? So there was an absolute Necessity of a Surety for them, in it. And Jesus Christ became Surety for them: So the new Covenant, on which depends all their Salvation, was made, and made sure.

Solomon tells us, That *he that is surety for a stranger shall smart for it: And he that hateth suretiship is just.* Pro. xi. 15. Our Lord Jesus knew very well, the Burden he took on himself in his Suretiship for Sinners; the Character of these whom he became Surety for; and that he could have no Relief from them: But his Love to his Father's Glory, and the Salvation of Sinners, engaged him in it, being perfectly sure to smart for it, will appear from considering

SECONDLY, For what he became Surety, in the Covenant. Suretiship, in respect of the Subject-matter of it, is of two Sorts. 1. There is a Suretiship for paying one's Debt, Prov. xxii. 26. *Be not thou one of them that stretch out hands, or of them that are Sureties for Debts.* 2. Suretiship for one's performing of a Deed, Chap. 1.

of the Covenant.

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26. Take his Garment that is surety for a stranger: And take a pledge of him for a strange Woman. That is, of him who is Surety for her good Behaviour; for she will leave him in the Lurch.

Now our Lord's Suretiship for Sinners, was of the first Sort. Christ, as the second Adam, consenting to the Covenant, sisted himself Surety for the Debt of the Sæd represented by him. Their Debt was, by God's eternal Fore-knowledge, stated from the broken Covenant of Works, in the whole Latitude of the Demands it had on them: And he became Surety for it, striking Hands with his Father, to pay it compleatly. And

First, He became Surety for their Debt of Punishment, which they, as Sinners, were liable in Payment of, as the Original phraseth it, 2 Thess. i. 9. That was the Debt owing to the Divine Justice, for all and every one of their Sins, original & actual. The Demerit of their Sins, as Offences against an infinite God, was an infinite Punishment. They were liable to bear the Pains of Death, in the full Latitude thereof; to suffer the Force of revenging Wrath, to the compleat Satisfaction of infinite Justice, and full Reparation of God's injured Honour. This was their Debt of Punishment; a Debt, which they themselves could never have cleared, by paying to the utmost of their Power, through Ages & Eternity. But, this their Debt Christ became Surety for, obliging himself to lay down his Life, for theirs which was lost in Law. Psal. xl. 6, 7. Sacrifice and offering thou didst not desire, mine ears hast thou opened--- he said I, Lo, I come. John x. 15. I lay down my Life for the sheep. ver. 18. I lay it down of my self: I have power to lay it down; and I have power to take it again. His commandment have I received of my Father. Here is a Suretiship that never had a Match! David, in a Transient of Grief for the Death of his Son Absalom, wishes he had died for him, 2 Sam. xviii. 33. Reuben will venture the Life of his two Sons for Benjamin, Gen. xlii. and Judah will venture his own for him Chap. xliii. while yet there was Hope, that all would be safe. But our Lord Jesus deliberately pledgeth his own Life for Sinners; when it was beyond all Peradventure, the precious Pledge would be lost in the Cause; and that th-

Death he would suffer, would be a thousand Deaths in one. Some have offer'd themselves *Sureties* in capital Causes, and embrac'd Death, for their Country or Friends. And Peradventure for a good Man some would even dare to die. But God commendeth his love towards us, in that while we were yet Sinners (and Enemies) Christ died for us, Rom. v. 7, 8, 10.

Now in the second Adam's Suretyship for the criminal Debt of his spiritual Seed, there was not an ensuring of the Payment thereof one Way or other, only; as a simple Cautionry: But, there was an Exchange of Persons in Law; Christ substituting himself in their Room and taking the whole Obligation on himself. This, the free Grace of God the Creditor did admit, when he might have insisted, that the Soul that sinned should die: And a Delay being withal granted, as to the Time of the Payment, God thus manifested his Forbearance celebrated by the Apostle Rom. iii. 25. And in virtue of that Substitution Christ became Debtor in Law, bound to pay that Debt which he contracted not; to Restore that which he took not away Psal. lxxix. 4. For, becoming Surety for them, to the End there might be laid a Foundation in Law and Justice, for exacting their Debt of Punishment, from him, their Guilt was transfer'd on him, Rom. lxxxiii. 6. The Lord laid on him the iniquity of us all. This was pointed at, in the laying of the Hand on the Head of the Sacrifices, under the Law, especially on the Head of the Scape-goat, Lev. xvi. 21. And Aaron shall lay his hands upon the head of the live Goat, and confess unto him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the Goat. All the Sins of all the Elect were at once imputed to the Surety, and so became his, as his Righteousness becomes ours, namely, in Law-reckoning 2 Cor. v. 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. And he himself speaks so of them, Psal. xl. 12. Mine iniquities have taken hold upon me; as several valuable Interpreters do understand it, according as the Apostle gives us Direction, determining Christ himself to be the Speaker in this Psalm, Heb. x. 5, 6, 7.

was indeed without Sin *inherent* in him; but not without Sin *imputed* to him, till in his *Resurrection* he got up his Discharge, having clear'd the *Debt* by his Death and Sufferings. Then was he *justified in the spirit* 1 Tim. iii. 16. and so *shall appear the second time, without sin* Heb. ix. 28; the Sin which was upon him, by *Imputation*, the first Time he appeared, being done away at his *Resurrection*. This Relation of our Sin to Christ, is necessary from the Nature of *Suretyship* for *Debt*; in which Case, no Body doubts but the *Debt* becomes the *Surety's*, when once he hath stricken Hands for it. And how else could the Law have justly proceeded against Christ? How could our *Punishment* have been, in *Justice*, inflicted on him, if he had not had such a Relation to our Sin? If the Law could not charge our Sin on him, in virtue of his own voluntary Undertaking, it could have no Ground in *Justice* to inflict our *Punishment* on him.

Secondly, He became *Surety* for their *Debt of Duty or Obedience*, the which also is a *Debt* according to the Will of the holy Scripture, Gal. v. 3. *A debtor to do the whole law*. The Law as a *Covenant of Works*, tho' it was broken by them, and they had incurr'd the *Penalty* thereof, yet, had neither lost its Right, nor ceased, to exact of them the *Obedience*, which at first it requir'd of Man, as the *Condition of Life*. They were still bound to perfect *Obedience*, and on no lower Terms could have eternal Life, as our Lord taught the Lawyer for his Humiliation, Luke x. 28. *Thou hast answered right: This do, and thou shalt live*. The paying of the *Debt of Punishment*, might satisfy as to the *Penalty* of the Bond: But there is yet more behind, for him who will meddle in the Affairs of the broken Company. How shall the principal Sum, therein contained, be paid; namely the *Debt of Obedience* to the Law, for Life and Salvation? The Honour of God could not allow the quitting of it: and they were absolutely unable to pay one Mite of it, it would have been current in Heaven; forasmuch as they were without strength Rom. v. 6. and dead in trespasses and sins Eph. ii. 1, quite as unfit for the doing Part as for the suffering Part. But Christ became *Surety* for the *Debt* of theirs too, namely, the *Debt of Obedience*

to the Law as a Covenant, which was, and is the only Obedience to it for Life; obliging himself to clear it, by obeying in their Room and Stead, and fulfilling what the Law could demand of them in this Kind, *Psal. xl. 7.*
8. Then said I, Lo, I come--I delight to do thy will, O my God: Yea, thy law is within my heart. Matth. iii. 15. Thus it becometh us to fulfil all righteousness. Chap. v. 17. Think not that I am come to destroy the law--I am not come to destroy, but to fulfil.

And here also there was an Exchange of Persons in Law, Christ substituting himself in their Room, and making their Obligation on himself: In virtue of which, he became the Law's Debtor for that Obedience owing by them; and this he himself solemnly own'd, by his being *circumcised Luke ii. 21*, according to that of the Apostle *Gal. v. 3. I testifie again to every Man that is circumcised, that he is a Debtor to do the whole law.* For, becoming Surety for them in this Point also, he transferr'd on himself their State of servitude, whereby the Law had a Right to exact that Debt of him, which they, upon the Breach of the Covenant of Works, were liable in Payment of.

For clearing of this, it is to be considered, that all Mankind was by the first Covenant, the Covenant of Works, constitute God's hired servants; and actually entred to that their Service, in their Head the first Adam. And in Token hereof, we are all naturally inclin'd in that Character to deal with God; tho' by the Fall we are rendred incapable to perform the Duty of it. *Luke xv. 19. Make me as one of thy hired servants.* The Work they were to work, was perfect Obedience to the holy Law: The Hire they were to have for their Work was Life *Rom. x. 5. The Man that doth those things shall live by them.* The Penalty of breaking away from their Master, was Bondage under the Curse, *Gal. iii. 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.* But, violating that Covenant of hired Service, they broke away from their Lord and Master: So they not only lost all Plea for the Hire, but they became Bond-men under the Curse; still obliged to make out their service, and that, furthermore, in the Misery of a State of servitude.

or Bondage, *Gla. iv. 24* These are the two Covenants; the one from the Mount Sinai, which gendereth to Bondage. Their falling under the Curse, infer'd the Loss of their Liberty, and constituted them *Bond-men*; as appears from the Nature of the Thing, and Instances of the Cursed in other Cases, as *Gen. ix. 25*. Cursed be Canaan; a servant of servants shall he be. *Josh. ix. 23*. Now therefore ye (namely, the Gibeonites) are cursed, and there shall none of you be freed from being *Bond-men*. The very Ground being cursed (*Gen. iii. 17*.) falls under Bondage, according to the Scripture. *Rom, viii 21*.

Now Christ saw all his spiritual Seed, in this State of servitude; but unable to bear the Misery of it, or to fulfil the service: And he put himself in their Room, as they were *Bond-men*; transferring their State of servitude on himself, and so sisting himself a *Bond-servant* for them. The holy Scripture sets this Matter in a clear Light. That's a plain Testimony unto it *Philip. ii. 6, 7, 8*. Who being in the form of God---took upon him the form of a servant---and became obedient unto death, even the death of the cross. The Form of a servant, which he took upon him, was the Form of a *Bond-servant*. For so the Word in the Original, properly signifies; being the same Word, that is constantly used in that New Testament phrase, which we read *bond or free, or bond and free, Cor. xii. 13. Gal. iii. 28. Eph. vi. 8 Col. iii. 11. Rev. xiii. 16. and xix. 18*. And the Apostle leads us to understand it so here, telling us, that this great Surety-servant became obedient unto death, even the death of the cross. The which Kind of Death was a Roman Punishment, called by them, the *servile Punishment*, or Punishment of *Bond-servants*: Because it was the Death, that *Bond-men* Malefactors were ordinarily doom'd unto; Free-men seldom, if ever, according to the Law. And, forasmuch as his being in the form of God, denotes his being *very* God, having the very Nature and Essence of God; the Form is that which essentially distinguisheth Things, and makes a Thing to be precisely what it is; and this Form is, according to the Apostle, the Foundation of his Equality with God his Father, which nothing essentially different from the Divine Essence, can be: Therefore

fore, his taking upon him the Form of a Bond-servant, must necessarily denote his becoming really a Bond-servant, as really as ever Man did, who was brought into Bondage or a State of *servitude*.

The Father solemnly declares the transferring of our State of *servitude* on Christ, speaking to him under the Name of *Israel*, as was cleared before, *Isa. xlix. 3. Thou art my servant, O Israel, in whom I will be glorified.* As if the Father had said to him, Son, be it known, 'tis agreed that I take Thee in the Room and Place of *Israel*, the spiritual Seed, to perform the Service due in virtue of the broken original Contract: *Thou in their Stead art my servant; my Bond-servant* (as the Word is rendered *Lev. xxv. 39.* and elsewhere:) 'Tis from thy Hand I'll look for that Service. Agreeable hereunto is the Account we have of our Redemption from the Curse *Gal. iii. 13.* namely, that it was by Jesus Christ being made a curse FOR us: For it is written, *cursed is every one that hangeth on a tree*; the which Christ did, dying on a Cross, the capital Punishment of Bond-men.

Behold the Solemnity of the Translation, *Psal. xl. 6. Sacrifice and offering thou didst not desire, mine ears have thou opened.* The Word here rendered *opened*, properly signifies *digged*, as may be seen in the Margine of our Bibles: And so the Words are, *mine ears thou diggest thorow*; that is, *boredst*, as it is exprest in our Paraphrase of the *Psalms* in Metre, *mine ears thou bor'd.* This has a manifest View to that Law, concerning the Bond-servant, *Exod. xxi. 6. Then his master shall bring him unto the judges, he shall also bring him to the door, or unto the door post: And his MASTER shall BORE his EAR through with an Awl; and he shall SERVE him for ever, that is, in the Language of the Law, till Death.* This is confirmed from *Hos. iii. 2. So I bought her to me for silver, pieces of silver*, which was the Half of the stated Price of a Bond-woman *Exod. xxi. 32.* In the Original it is so *I digged her thorow to me*; the same Word being here used by the Holy Ghost, as *Psal. xl. 6.* 'Tis a pregnant Word, which is virtually two in Signification: And the Sense is, *I bought her and bor'd her Ear to my Door post, to be my Bond-woman, according to the Law*

Deut. xv. 17. Thou shalt take an Awl, and thrust it through his ear into the door, and he shall be thy servant for ever: And also unto thy maid-servant thou shalt do likewise. That the boring of her Ear as a Bond-woman, was no ways inconsistent with the Prophet's betrothing of her to himself *Hos. iii. 3*, appears from *Exod. xxi. 8*.

Joseph was an eminent Type of Christ as the Father's Servant. And 'tis observable, that he was first a Bond-servant, and then a honorary Servant. In the former State, being sold for a servant, *Psal. cv. 17.* he was a Type of Christ, a Bond-servant in his State of Humiliation; whose most precious Life was accordingly sold by Judas for thirty Pieces of Silver, the stated Price of the Life of a Bond-servant, *Exod. xxi. 32.* *If the ox shall push a manservant or maid-servant, he shall give unto their master thirty shekels of silver, and the ox shall be stoned.* In the latter State, being made ruler over all the land of Egypt, *Psal. cv. 21, 22.* *Gen. xli. 40.* he was a Type of Christ, in that most honourable and glorious Service or Ministry, which was conferred on him in his State of Exaltation, wherein he was constitute a servant for whose *the isles shall wait, Isa. xlii. 1, 4.* God having given him a name which is above every name: that at the name of Jesus every knee should bow, *Philip. ii. 9, 10.* This latter Service of Christ belongs to the Promise of the Covenant: but the former, to wit, the Bond-service, being his Surety-service, belongs to the Condition of the Covenant: Wherefore, rising from the dead, having fulfilled the Condition of the Covenant, paid the Debt for which he became Surety, and got up the Discharge, he put off for ever the Form and Character of a Bond-servant, and rose and revived, that he might be Lord both of the dead and living, *Rom. xiv. 9.*

And hence it clearly appears, how the Obedience of the Man Christ, comes, in virtue of the Covenant, to be imputed to Believers for Righteousness, as well as his satisfaction by suffering: For that Kind of Obedience, which he performed as our Surety, was no more due by him, antecedently to his Contract of Suretyship, than his satisfaction by suffering. 'Tis true, the human Nature of Christ, being a Creature, owed Obedience to God in
virtue

virtue of its *Creation*; and must owe it for ever, forasmuch as the Creature, as a Creature, is subject to the natural Law, the eternal Rule of Righteousness: But Christ's putting himself in a State of *Servitude*, taking on him the *Form* of a *Bond-servant*, and in the Capacity of a *Bond servant* performing *Obedience* to the Law, as it was stated in the Covenant, for *Life* and *Salvation*, was entirely *voluntary*. Obedience to the *natural Law* was due by the Man *Christ*, by a *natural Tie*: But Obedience to the *positive Law* binding to be *circumcised*, *baptized*, and the like, which supposed *Guilt* on the Party subjected thereto, was not due, but by his own *voluntary Engagement*. And the Obedience of a *Son* to the *natural Law*, he owed *naturally*: But Obedience to *that* or any other Law, in the Character of a *Bond-servant*, and thereby to gain eternal Life and Salvation, he owed not but by *Contract*. The human Nature of Christ had a complete *Right* to eternal Life, and was actually *possess* thereof, in virtue of its *Union* with the Divine Nature: So that there was no Occasion for him, to gain Life to *himself* by his Obedience. Wherefore, Christ's taking on him the *Form* of a *Bond-servant*, and in *that* Character obeying the Law for Life and Salvation, were a mere *voluntary Work* of his, as *Surety* for Sinners; wherein he did that which he was no otherwise bound to, than by his own *voluntary Undertaking*. Now, forasmuch as the Obedience of Christ, imputed to Believers for Righteousness, is his Obedience of *this Kind* only; there is a clear Ground for its *Imputation* to them, according to the Covenant.

And thus we have seen Christ's *Suretyship* in the Covenant to be of the Nature of a *Suretyship* for paying One's *Debt*; and what the *Debt* was, which he became *Surety* for.

If it be enquired, *Whether or not Christ's Suretyship is also of the Nature of Suretyship for One's performing of a Deed?* Or, whether Christ became *Surety* in Way of *Caution* to his Father, that the *Elect* should believe, repent, and perform *sincere Obedience*? I answer, That the *Elect's* believing, repenting, and *sincere Obedience*, are infallibly secured in the Covenant; so that whosoever, being Subjects capable of these Things, do live and die

without them, shall undoubtedly perish, and are none of God's Elect: Yet I judge, that Christ did not become Surety in the Covenant, in Way of Caution to his Father, that the Elect should perform these Deeds, or any other; and that, *that* Way of speaking doth not so well agree with the Scripture-account of the Covenant. Because,

First, It doth somewhat obscure the *Grace*, the *free Grace*, of the Covenant; whereas the Covenant is purposely so ordered, as to manifest it most illustriously, being of *faith*, that it might be by *GRACE*, Rom. iv. 16. For such a *Suretiship*, or *Cautionry* for the Elect's performing of these Things, must needs belong to the *Condition* of the Covenant, properly so called; as being a Deed of the Mediator, whereby he promiseth something to God, and engageth that it shall be performed by *them*: And so these Things performed by them accordingly, must be a *Part* of the *Condition* of the Covenant. But that Sinners themselves perform *any Part* of the *Condition* of the Covenant, properly so called, cannot be admitted without Prejudice to the *Grace* of the Covenant: For, so far as we perform, in our own Persons, any *Part* of the *Condition*, the *Reward* is not of *Grace*, but of *Debt*; for, *To him that worketh, is the reward not reckoned of Grace, but of Debt*, Rom. iv. 4. But the *Reward* is wholly of *Grace* to us, as it is of *Debt* unto Christ; for, *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness*, Verse 5. Chap. xi. 6. *And if by grace, then is it no more of works: otherwise grace is no more grace*. Suppose a Man is Surety for a *thousand Pound*, for his Neighbour who is thereupon to have a Right to a certain valuable *Benefit*; and that this Man *absolutely* becomes *surety* for the whole Sum, excepting only an *hundred Pence*, for which hundred Pence alio he becomes *Cautioner*, that it shall be paid by the Principal. 'Tis evident, that the *Condition* of this Bargain is divided between the *Surety* and the *Principal*, tho' indeed their Shares are very unequal: But, however unequal they are, as far as the *hundred Pence* which the Principal pays in his own Person, do reach, so far the *Benefit* is of *Debt* to him. Or, put the Case, a *Surety* engageth for the whole of the *sum* payable; and besides,

besides, is *Surety* for the Principal's good Behaviour, 'tis evident, that in this Case the good Behaviour of the Principal, is a *Part* of the Condition of the Bargain, as well as the *Payment* of the *Money*; since *Caution* for it is required by him, who is to communicate the Benefit. At this Rate, the *Condition* is still divided between the *Surety* and *Principal*; and the latter performs a *Part* of it, as well as the former: And so the *Reward* is, in *Part*, of *Debt* unto him, as well as to the *surety*. The Application hereof to the Case in Hand is obvious. The Sum of the Matter lies here: If Christ did, in the Covenant, become *surety* in Way of *Caution* for his People's performing some *Deed*; the performing of the *Condition* of the Covenant, properly so called, is divided betwixt CHRIST and them, however *unequal* their Shares are: And if the performing of the *Condition* is divided betwixt CHRIST and them; so far as their *Part* of the Performance goes, the *Reward* is of *Debt* to them, which obscures the *Grace* of the Covenant.

Secondly, According to the Scripture, the Elect's believing, repenting, and sincere Obedience, do belong to the *promissory* Part of the Covenant: If we consider them in their *original* Situation, they are *Benefits* PROMISED in the Covenant, by God, unto Christ the *Surety*, as a *Reward* of his fulfilling the *Condition* of the Covenant. And so they are, by the *unchangeable Truth* of God, and his *exact Justice*, insured beyond all Possibility of Failure. *Psal.* xxii. 27. *All the Ends of the World SHALL remember and turn unto the Lord,* ver. 30. *A seed SHALL serve him.* Ver. 31. *They SHALL come, and SHALL declare his Righteousness unto a people that shall be born.* *Psal.* cx. 3. *Thy people shall be willing in the day of thy power.* See *Isa.* liii. 10. with ver. 1. *Ezek.* xxxvi. 26, 27, 31. *Heb.* viii. 10, 11. If it be asked, To whom are these Promises made, and the Promises of the like Nature through the Bible? 'Tis evident, that several of them are made to Christ expressly, and the Apostle answers as to them all, *Gal.* iii. 16. *To Abraham and his seed were the promises made.---To thy seed, which is Christ.* And whereas there are found Promises wherein Christ himself is the Undertaker, as *John* vi. 37. *All that the Father giveth me, SHALL*
come

come to me; they are not to be taken for Christ's engaging to his Father, as *Cautioner* for a Deed to be done by the Seed: But therein he speaks to Men, as *Administrator* of the Covenant, intrusted with the conferring on Sinners; the *Benefits* purchased by his Obedience and Death, and made over to him by the *Promise* of the Father. *Matth. xi. 27. All things are delivered unto me of my Father. ver. 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest. Luke xxii. 29. And I appoint (or dispose) unto you a kingdom, as my Father hath appointed (or disposed) unto me.*

Thus far of Christ's *Suretyship* in the Covenant.

III. *Christ the Priest of the Covenant.*

AS it was necessary for Christ, the second *Adam*, his doing the Part of a *Kinsman-redeemer*, that he should become *Surety* in the Covenant: So it was necessary to his performing of what he became *Surety* for, that he should be a *Priest*. And accordingly, consenting to the Covenant, he became the *Priest* of the Covenant, *Heb. ix. 11. Christ being come an high Priest of good things to come. A Priest* is a publick Person, who deals with an offended God, in the Name of the guilty, for *Reconciliation*, by *Sacrifice*, which he offereth to God upon an *Altar*, being thereto called of God, that he may be accepted. So a *Priest* speaks a Relation to an *Altar*, an *Altar* to a *Sacrifice*, and a *Sacrifice* to *Sin*.

These whom Christ represented in the Covenant, being sinners, he became their *Priest*, their *High-priest*, appearing before God in their Name, to make *Atonement* and *Reconciliation* for them: And this was the great Thing, that the whole *Priesthood* under the Law, and especially the *High-priesthood*, did typify and point at. Their *Nature* was the *Priests Garments* he put on, to exercise his *Priestly Office* in; the same being *pure and undefiled* in him: And in their *Nature* he sustained their *Persons*, representing them before God, as their great *High-priest*. A lively Type hereof was *Aaron's bearing before the Lord, the names of the children of Israel, the twelve Tribes, upon his two Shoulders, in the Shoulder-pieces of the Ephod; these*
Names

Names being engraven on *two Onyx-stones* set therein by Divine Appointment, *Exod. xxviii. 9, 10, 12.* As also his bearing them in the *Breast-plate*, being engraven on *twelve Stones* set therein, *ver. 15.---29,* Thus *Aaron*, the *High-priest*, was all *Israel* representatively; an illustrious Type of *Christ the Priest* of the *Covenant*, the spiritual *Israel* Representative, *Isa. xlix. 3.*

The *Necessity* of *Christ the second Adam* his becoming a *Priest*, appears in these following Things jointly considered.

First, These whom he represented were *Sinners*: And there could not be a new *Covenant*, without Provision made for removing of their *Sin*; and that required a *Priest*. The first *Covenant* was made without a *Priest*, because then there was no *Sin* to take away: The Parties therein represented, as well as the Representative, were considered as innocent Persons. But the second *Covenant* was a *Covenant* of *Peace* and *Reconciliation* between an *offended God* and *Sinners*, not to be made but by the *Mediation* of a *Priest*, who should be able to remove *Sin*, and repair the injured *Honour* of *God*. *Zech. vi. 13.* *He shall be a Priest upon his throne, and the counsel of peace shall be between them both.* And there was none fit to bear that Character, but *Christ* himself. No *Man* was fit to bear it: Because all *Men* were *Sinners* themselves, and such an *High-priest* became us, as was *undefiled*, separated from *sinners*, *Heb. vii. 26.* 'Tis true the *Elect Angels* were indeed *undefiled*: But yet none of them could be *Priest* of the *Covenant*, because,

Secondly, *Sin* could not be removed without a *Sacrifice* of sufficient Value, which they were not able to afford. The new *Covenant* behoved to be a *Covenant* by *Sacrifice*, a *Covenant* written in *Blood*: And without *shedding of blood* there was no *remission*, *Heb. ix. 22.* Therefore the typical *Covenant* with *Abraham* was not made without the Solemnity of *Sacrifice*, *Gen. xv. 9.* that he might know the *Covenant* to be a *Covenant* of *Reconciliation*, in which a just *God* did not shew his *Mercy*, but in a Way consistent with the *Honour* of his *Justice*. Now the *Sacrifices* of *Beasts*, yea, and whatsoever the *Creatures* could afford for *Sacrifice* in this Case, were infinitely below the Value.

But Jesus Christ becoming a *Priest*, gave HIMSELF a *sacrifice to God*, for establishing the Covenant; and *that Sacrifice* was for a *sweet-smelling savour*, Eph. v. 2, or as the Old Testament Phrase is, *A savour of rest*, Gen. viii. 21. Marg. The Represented, being Sinners, were corrupt and abominable before God: And he, as it were, smelled a Savour of *Disquiet* from them, they being a *smoke in his nose*, Isa. lxxv. 5. their Sin set his revenging Justice and Wrath afire. But the *Sacrifice of Christ himself*, was fit to send forth such a *sweet-smelling savour* unto God, as should quite overcome the abominable Savour rising from them, and lay his revenging Justice and Wrath to the most calm and profoundest Rest.

The Necessity of a *Sacrifice* in the second Covenant, arose from the Justice of God requiring the Execution of the Curse of the broken first Covenant; whereby the Sinner should fall a Sacrifice for his Sin, according to that Psal. xciv. 23. *He shall bring upon them their own iniquity, and shall cut them off in their own wickedness.* It was an ancient Custom, in making of Covenants, to cut a Beast in twain, and to pass between the Parts of it: And that passing between the Parts, respected the Falling of the Curse of the Covenant upon the Breaker. Jer. xxxiv. 18. *And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof; or rather, more agreeably to the Original, I will make the men that have transgressed my covenant—the calf which they cut in twain, and passed between the parts thereof. That is, I'll make them as that Calf which they cut in twain; I'll execute the Curse on them, cutting them asunder as Covenant-breakers, Matth. xxiv. 51.* Now the Covenant of Works being broken, Justice required this Execution of the Curse of it, in order to the establishing of a new Covenant, the Covenant of Grace and Peace. But had it been execute on the Sinners themselves, the Fire of Wrath would have burnt continually on them; but never could such a *Sacrifice* have sent forth a *Savour* smelling sweet, as to be a *savour of Rest* to revenging Justice: Inasmuch as they were not only mere Creatures, whose most

most exquisite Sufferings could not be a sufficient Compensation for the injured Honour of an *infinite* God; but they were *sinful* Creatures too, who would still have remain'd *sinful* under their Sufferings. Wherefore Jesus Christ being both *separate from sinners*, and *equal with God*, consented in the Covenant to be the *Sacrifice*, on which the *Curse* of the first Covenant might be execute, in their Room and Stead.

This is lively represented in the Covenant made with *Abraham*, in which he was a Type of Christ, *Gen. xv.* In that Covenant God *promised* the Deliverance of *Abraham's* Seed out of the *Egyptian Bondage*, and to give them the Land of *Canaan*; a Type of the Deliverance of Christ's spiritual Seed from the *Bondage of sin and Satan*, and of putting them in Possession of *Heaven*. *ver. 13, 14, 16,* the Awful was the Solemnity used at the *Making* of this Covenant. There were taken a *heifer*, a *she-goat*, and a *ram*, each of them of *three years old*; typifying Christ, who was about three Years in his publick Ministry. *Ver. 9.* These were, each of them, *divided in the middle*, hackt asunder by the middle; which typified the Execution of the *Curse* of the broken first Covenant, on Christ our Surety and *sacrifice* for us, *ver. 10.* *Abraham's* driving away the fowls that came down upon the Carcasses, typified Christ's Victory over the Devils, all along during the State of his *Humiliation*, and especially his triumphing over them on the Cross. *ver. 11.* And finally, there was a *smoking furnace*, and a *burning lamp* that *passed between the Pieces*; which signified the revenging Wrath of God, seizing on Christ the Sacrifice, and Justice there with satisfied. *ver. 17.*

Thirdly, No Sacrifice could be accepted, but on such an Altar as should *sanctify* the gift to its necessary Value and design'd Effect, *Matth. xxiii. 19.* And who could furnish that, but Christ himself, whose *Divine Nature* was the Altar, from whence the *Sacrifice* of his *human Nature* derived its Value and Efficacy as infinite? *Heb. ix. 14.* How much more shall the *Blood of Christ*, *through the eternal spirit*, offered himself without spot to God, *purge your conscience from dead works*? His blessed Body suffering, and bleeding to Death on the Cross; and

his holy Soul scorched and melted within him, with the Fire of the Divine Wrath; both in the mean Time united to his Divine Nature; were the Sacrifice burning on the Altar, from the which God smelled a sweet Savour, to the appeasing of his Wrath, and satisfying of his Justice fully. Not, that Christ was a Sacrifice, only while on the Cross: But that his offering of himself a Sacrifice, which was begun from his Incarnation in the Womb, the Sacrifice being laid on the Altar in the first Moment thereof; and was continued through his whole Life; was completed on the Cross, and in the Grave. Heb. x. 5. Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me: ---Ver. 7- Then said I, Lo, I come. Isa. liii. 2. When we shall see him, there is no beauty that we should desire him. Ver. 3. He is --- a Man of sorrows, and acquainted with Grief. 2 Cor. v. 21. He hath made him to be sin for us.

Lastly, There behoved to be a Priest to offer this sacrifice, this valuable Sacrifice, unto God, upon that Altar: Else there could have been no Sacrifice to be accepted, and no Removal of Sin, and consequently no new Covenant. And since Christ himself was the Sacrifice, and the Altar too, he himself alone could be the Priest. And forasmuch as the Weight of the Salvation of Sinners lay upon his Call to that Office; he was made Priest of the Covenant, by the Oath of God, Heb. vii. 20, 21. So he had full Power over his own Life, to make himself a Sacrifice for others: So his Father's solemn investing of him with this Office, by an Oath, gave him Authority to offer himself effectually; even in such Sort as thereunto to fulfil the Condition of the Covenant, and to purchase eternal Life for them.

INFERENCES from the second Head.

I shall shut up this Head, of the Making of the Covenant of Grace, with two Inferences from the whole.

Inf. 1 What remains for Sinners, that they may be personally and savingly in Covenant with God, is not, Parties Contractors and Undertakers to make a Covenant with him, for Life and Salvation; but only, to take

hold of God's Covenant already made from Eternity, between the Father and Christ the second Adam, and revealed and offered to us in the Gospel, Isa. lvi. 4, 6. I have no Design hereby to disparage our Covenant made for National Reformation by our godly Predecessors, and commonly called the *National Covenant*, and *Solemn-League and Covenant*, on which God set the Seal of his good Pleasure, in the Experience of many. These and the like, are *Covenants of Duties*, consequential enough to the taking hold of God's Covenant of Grace. Neither would I discourage any serious Souls, from taking hold of God's Covenant of Grace, for eternal Life and Salvation to themselves, with all the awful Solemnity of the most express Words, yea and of writing and subscribing it with their Hands; which is commonly called *personal Covenanting*. But I would have all to beware of a practical corrupting of the Covenant of Grace, by making Covenants of their own, upon such and such Terms, which they will fulfil for Life and Salvation. The carnal Jews, mistaking the Design of the giving of the Law, did so corrupt the Covenant of Grace; looking for Life and Salvation, not for the Sake of the promised Seed alone, but for their Obedience, such as it was, to the moral and ceremonial Laws. And thus many, thinking that eternal Salvation is proposed to them in the Word, upon the Condition of Faith, Repentance, and sincere Obedience to God's Law, do consent to these Terms, and solemnly undertake to perform them; just binding themselves to such and such Duties, that God may save their Souls. And so they make their Covenant. And while they persuade themselves, that they perform their Part of the Covenant, they look for Life and Salvation thereupon. This doth quite overturn the Nature of the Covenant of Grace: For to him that worketh, the Reward is reckoned of Grace, but of Debt, Rom. iv. 4. And, to be of Works, then it is no more Grace, Chap. xi. 6. The Sinfulness of this Practice is great, as overlooking Christ the great Undertaker and Party-contractor by the appointment of the Father; and putting themselves in the Room, to do and work for themselves, for Life. The Danger of it must needs be great, as laying a Foundation

ation to bear the Weight of their Salvation, which Divine Wisdom saw to be quite unable to bear it. The Issue whereof must be, that such Covenanters shall ly down in sorrow. So the Apostle determines, *Gal. v. 4. Christ is become of no Effect unto you, whosoever of you are Justified by the Law; ye are fallen from Grace.*

Our Part then, in this Case, is only to take hold of God's Covenant made already, and offered and exhibited to us in the Gospel. This Hold is taken by Faith, which in Scripture-account, the Hand of the Soul *John i. 12.* the original Expression plainly carries it, *Isa. lvi. 4. That fasten in my Covenant.* In which Phraseology, the correlate Word, *Hand* (expressed *Gen. xxi. 18.*) is understood; *q. d. That fasten [their Hand], in my Covenant;* that is to say, "Who by the Hand of Faith, take fast hold of my Covenant," as *Adonijah* did of the *urns of the Altar* *1 Kings i. 50.* wherein the same Manner of Expression is used. And this you do, by taking hold of CHRIST in the free Promise of the Gospel; believing that he is held forth to you in particular, confiding and trusting in him as your Saviour, for your Salvation from Sin and Wrath, upon the Ground of God's Faithfulness in the Promise, that *whosoever believeth in him shall not perish, but have everlasting Life:* For he is given for Covenant to you, *Isa. xlix. 8.* and to receive him is to believe on his Name *John i. 12.*

This is our making a Covenant with God by Sacrifice, which is mentioned *Psal. l. 5.* The original Expression is, *that cut my covenant upon a sacrifice;* namely, by laying their hands, in Faith, on the Head of the Sacrifice, thereupon down in their Stead: And so, ceremonially transferring their Guilt on the Sacrifice; but really and spiritually approving of the Device of Salvation by a crucified Saviour, and falling in with it as the Method of Salvation for them. In this Way of covenanting, the free Grace of the Covenant is preserved pure and intire: For to him that worketh not, but believeth on him that justifieth the wholly, his Faith is counted for Righteousness *Rom. iv.* Here the Honour of sole Undertaker and Party-confer in the Covenant, is according to the FATHER'S appointment, left to CHRIST the One that is mighty

Psal. lxxxix. 19. Here the *second Adam* builds the Temple, without *our* laying one Stone therein, in our own Persons; even as the *first Adam* laid it in Ruins, without our pulling down of one Stone of it, in our own Persons: And CHRIST *bears* the personal Glory of the Reparation, even as *Adam* the personal Blame of the Ruin. Zeck. vi. 13. And at this Rate, the Soul doth in Time, for her own Part, give her solemn *Approbation* of the Covenant *made* from Eternity, and a *personal Consent* to what Christ from *everlasting* consented to, in her Name: Even as the Princess married by Proxy, in her Childhood, ratifies all when she is come to age, by receiving her Husband. Likeas all *Adam's* Children, as such, taking Salvation to Heart, and therefore covenanting with God, do in Effect *repeat the Covenant of Works* made with *Adam* their Representative: So all the *second Adam's* Seed, as such, taking Salvation to Heart, and therefore covenanting with God, do in effect *repeat the Covenant of Grace* made with CHRIST their Representative. In the making of the Covenant *before the World began*, the Father proposed to Christ as *second Adam* their Head and Representative, that he should take Burden upon him for *them*, and be *their* Kinsman-Redeemer, *their* Surety for their Debt of Punishment and Duty, and *their* Priest. And Christ consented thereto from Eternity. Amen, for my Part, says the elect Soul, in Time, in the covenanting Day: 'Tis infinitely well ordered; I'm a *lost* Sinner, a *Debtor* to Divine Justice, a *guilty* Creature; he's, with my whole Heart and Soul, My *Kinsman-Redeemer*, My *Surety*, My *Priest*: My Part of the *Punishment* incur'd, and of the *Duty* owing, is a vast and exceeding great Part of that Debt; but my Soul is *well content* of, and rests in that Method of paying it. 2 Sam. xxiii. 5. He hath made with me an everlasting covenant (Heb. He hath put to me an everlasting covenant) -- *this is all my salvation, and all my Desire*. The Father said to Christ as their Representative, For thy so doing and Suffering, I will be *THEIR* God, and they shall be *my* people: Amen, said Christ from Eternity; *All mine are thine* John xvii. 10. Amen for my Part, says the elect Soul in the Time of personal Covenanting. This Heart of mine *must* have some

Some God, I *must* belong to one or other; and too long have I been for another: But now, Timber of the House, and Stones of the Wall, bear Witness, my Soul is content with, consents to, and rests in *this* Method of disposing of ME; namely, that the God and Father of our Lord Jesus Christ be *my* God in Christ, and I one of *his* People from henceforth and for ever.

This Manner of covenanting is inconsistent with a Purpose or Desire of continuing in *Sin*; even as one's committing himself for Cure, into the Hands of a Physician, who cures infallibly, is inconsistent with a Desire to keep his Disease hanging about him; Christ being *made of God unto us wisdom, righteousness, sanctification, and redemption*, 1 Cor. i. 30. It necessarily carries along with it, a taking of Christ for a *Prophet* and a *King* and Lord unto us; as such a one doth necessarily yield himself to the Physician's Management. In it one joins himself to Christ as his *Covenant-head*, who also is the *Administrator* of the Covenant; and so subjects himself to his *Teaching* and *Government*. And 'tis such a Way of covenanting as no profane Person, nor *Hypocrite*, continuing so, ever did or can fall in with. For (1) It speaks a Heart content to part with *all Sin*, well-pleased with Christ's *whole* Salvation, whereof the principal Part is to *save his people from their sins* Matth. i. 21; whereas unsound Covenanters are always *offended* with some one Thing or other in Christ Chap. xi. 6. (2) It speaks a Soul carried out of all Confidence in *its self*, its *own* Working and Doing for Life and Salvation; and bottomed *only* upon Christ's Doing and Suffering, for that End. And thus, such a Covenant, being *poor in spirit* Matth. v. 3. and *rejoicing in Christ Jesus, and having no confidence in the flesh* Philip. iii. is distinguished from the *presumptuous Hypocrite*, whose Confidence for Life and Salvation is ever upon his *own* Doing and working, either in *whole* or in *Part*: as also from the *despairing Unbeliever*, who hath no Confidence, neither in *Christ*, nor in *himself*, that *he* shall have Life and Salvation; however he may believe firmly that *others* shall. So *this* Faith, *this* Covenanting, is quite another Thing, than either the *false Faith* of the *presumptuous* Profane and *presumptuous* Hypocrite; or the

No. *faith* of the desperate, or the wavering Doubter, who can never fix in greater or lesser Measure of Confidence in Christ, for Salvation to himself, *Jam. i. 6.* But let him ask in faith, nothing wavering: For he that wavereth is like a wave of the sea, driven with the wind, and tossed. Ver. 7. For let not that Man think that he shall receive any thing of the Lord.

If any think this to be an easy Way of Believing or Covenanting, either they mistake it, or they try it not. To believe, upon some Ground we see in our selves, is very natural: But to believe, merely, upon a Ground in another, namely, *Righteousness in Christ*, and *Faithfulness in God*, while all in our selves tends to make us despair, is above the Reach of Nature. A Conscience thoroughly awakened will convince a Sinner, that this is a Matter of greatest Difficulty.

Inf. 2. Justifying Faith, tho' it receives Christ in all his Offices, as *Prophet, Priest, and King*; yet as it enters us personally into the Covenant, and justifies, it eyes him in his *Priestly Office* particularly; namely, as the great *High-Priest*, who hath made Atonement for Sin, by the *Sacrifice* of himself; as the *Surety*, who undertook and compleated the Payment of the Debt of Punishment and Dury; and as the *Kinsman-Redeemer*, who having married our Nature to the Divine Nature in himself, redeemed the mortgag'd Inheritance with his own Blood, gave himself a Ransom for us to deliver us from our spiritual Bondage, and by his Death destroyed him that had the Power of Death. *Rom. iii. 25.* Whom God hath set forth to be a propitiation, through faith in his Blood. *Chap. v. 11.* Our Lord Jesus Christ, by whom we have now received the Atonement. The Comfort for a wounded Conscience, sick with the Guilt of Sin, lies here. That is that Office of Christ, to which the convinced Sinner standing trembling before the just Judge of the World lifts his Eyes, and makes his Recourte for Safety: *there and only there*, can one see a Ransom, a Righteousness, an Atonement. In his *Prophetical* and *Kingly Office* he administers the Covenant: But in his *Priestly Office* he perform'd the Condition of it. So it is the Foundation of the other two. 'Twas by the *Sacrifice* of himself,

the Word and Spirit of the Covenant, whereby he teacheth Sinners, were purchased: And thereby also he obtain'd his Kingdom. And his *Intercession* is founded upon his *Oblation*. So his *Priestly Office*, and that considered particularly in point of his offering his *Sacrifice*, doth as the Foundation-stone, bear the Weight of the Salvation of Sinners, and the Honour of God and the Mediator therein. Wherefore, it is not strange, that his Investiture with the *Priestly Office* was confirm'd by the *Oath* of God; a Solemnity not used, in the Case of his *Prophetical* and *Kingly Offices*.

And thus far of the *Making* of the Covenant.

H E A D III.

The PARTS of the Covenant of Grace.

THE *Parts* of the Covenant of Grace, being the Things therein agreed upon, betwixt God and Christ the *second Adam*, are two, to wit the *conditional* Part, and the *promissory* Part. These comprehend the whole of the Covenant, and of them we shall treat in order.

The FIRST Part of the Covenant, namely, the CONDITIONARY Part.

THE *Condition* of a Covenant or Bargain, properly and commonly so called, is, That Part of a Covenant or Bargain, upon the performing of which one's right to the Benefit promised is founded, and his Plea it is stated, as becoming due to him for that his Performance, according to and in virtue of the Agreement between the Parties. This is a *federal Condition*, a *Contract-condition*, or the *Condition of a Covenant*; and all Men, in common Conversation, understand by *Condition of a Covenant* or Bargain. As, for Instance, paying of such a Sum of Money for such a Commodity;

dity, according to the Agreement between the Parties, is the *Condition* of a Covenant of Commerce, Sale, or Traffick: The *working* of such a Piece of Work, or *doing* of such a Deed, for such a Reward, agreed upon by the Parties, is the *Condition* of a Covenant of Service or Hire.

Besides this, there is also what is called a *Condition of Connexion*, or Order, in a Covenant; whereby one Thing necessarily goes before another, in the Order of the Covenant, without being the Ground upon which one's Right and Title to that other Thing is founded. As, in the former Instances, the Buyer's *Receiving* of the Commodity, and the Hireling's *Receiving* of the Reward, covenanted or bargained for, must needs go before their Possession or Enjoyment of them; but 'tis evident, that *that* Receiving is not the Thing, upon which the Buyer's Right and Title to the Commodity, or the Hireling's Right and Title to the Reward, is founded: Therefore, tho' it may be called a *Condition of Connexion* in the respective Covenants, yet it cannot, in any Propriety of Speech, be called the *Condition* of them.

Now to apply these Things to our Purpose. In the Order of the Covenant of Grace, forasmuch as the *having* of the Spirit must go before Faith, Faith before Justification, Justification before Sanctification, Holiness before Heaven's Happiness; these may be called *Conditions* in the Covenant of Grace, to wit *Conditions* of certain *Connexion*: And this belongs to the established Order of the *Promises* of the Covenant, which are contradistinguished to the *Condition* of the Covenant. Howbeit such Conditions can in no proper Sense be called, the *Condition* or *Conditions* of the Covenant of Grace; more than the Buyer's *Receiving* of the Commodity, can be called the *Condition* of the Covenant or Bargain of Sale. But the *Condition* of the Covenant of Grace, properly so called, is, Christ in the Form of a Bond-servant, as last Adam, Representative, Kinsman-Redeemer, Surety, and Priest, his fulfilling all Righteousness owing, in virtue of the broken Covenant of Works, unto God, by his spiritual Seed, *Matth. iii. 15.* Thus it becometh us to fulfil all righteousness.

For clearing of this Purpose, I shall (1) Evince *this* to be the Condition of the Covenant; (2) Explain and unfold *that* Righteousness, the Fulfilling whereof was made the Condition of the Covenant.

FIRST, To evince that *this* is the Condition of the Covenant of Grace, consider

First, *Christ's fulfilling all Righteousness*, as second *Adam*, is, what the Father *proposed* unto him as the *Terms* on which his Seed should be *saved*, and upon which he founded his *Promise* of *eternal Life* to be given them; and not any *Work* or *Deed* of *theirs*. Isa. liii. 10. *When thou shalt make his soul an offering for sin, he shall see his seed.* Ver. 11. *He shall see of the travel of his soul, and shall be satisfied: By his knowledge shall my RIGHTEOUS SERVANT justify many: For he shall BEAR their iniquities.* Luke xxii. 20. *This cup is the new testament IN MY BLOOD, which is shed for you.* And the same is that which Christ as the second *Adam* did from *Eternity* consent unto, undertake, and bind himself for; and which he did, in *Time*, according to *Agreement* perform. Thus he himself represents it, Matth. iii. 15. *Thus it BECOMETH us to fulfil all righteousness*; namely, as it becometh a Person of Honour and Credit to fulfil his Bargain, Luke xxiv. 26. *OUGHT not Christ to have suffered these things?* To wit, as one ought to perform the Condition of a Covenant or Bargain, he has agreed to.

Secondly, This is the only Ground of a Sinner's Right and Title to *eternal Life*: And upon nothing else can he fully found his Plea before the Lord, for Life and Salvation. Eph. i. 7. *In whom we have redemption through his Blood, the forgiveness of sins, according to the riches of his grace.* Philip. iii. 8, 9. *That I may win Christ; and be found in him, not having mine own righteousness; but the righteousness which is of God by Faith.* Surely, upon the Condition of the Covenant fulfill'd, one may found his Plea before the Lord, for the Benefits promised in the Covenant: But no Man may found his Plea before the Lord, for *these*, on any Work or Deed of his own whatsoever, no not on Faith it self; but only on Christ's fulfilling all Righteousness: Therefore, no Work nor Deed of ours whatsoever, no not Faith it self, can be the

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Condition of the Covenant of Grace properly so called; but only, *Christ fulfilling all Righteousness*. The Sinner standing in the Court of Conscience, trembling before the Lord, flees in under the Covert of that *Righteousness* fulfill'd by the Mediator, and dare oppose nothing but to the condemning Sentence of the Law, giving up with all other Pleas for Life and Salvation. Believing in Christ is the *Pleading* upon *that* Ground, not the Ground of the Sinner's Plea: It saith My Lord and my God in the *Promise*, upon the Ground of *Christ's fulfilling all Righteousness*, alienarily, as the *Condition* of the Covenant. If any will make it the Ground of their Plea, they must needs produce it as a *Work of a Law*, that is, as a Deed done by them, whereby they have fulfilled and answered a Law, and whereupon they crave the Benefit promised: The which will, according to the Scripture, be found a dangerous Adventure, *Rom. iii. 20. Gal. ii. 16. and v. 4.*

Thirdly, 'Tis by this and this alone the Salvation of Sinners becomes a *Debt*: Therefore *this* alone is the *Condition* of the Covenant. For the *Reward* is of *Debt* to him and him only, who fulfils the *Condition* of a Covenant; *To him that worketh, not to him that worketh not, but believeth* *Rom. iv. 4, 5.* And so it is of *Debt* to Christ alone, not to us: And therefore 'twas *he* that fulfilled the *Condition* of the Covenant; we fulfil no Part of it. This is confirm'd from the primitive Situation of Mankind with Reference to eternal Life, in the first *Adam's* Covenant, duly considered. The *Condition* thereof was perfect active Obedience. And, according to the Nature of *that* Covenant, if *this* Obedience had been fulfilled by *Adam*, eternal Life to *him* and *his*, would thereupon have become a *Debt* to *him*. And the Plea of his Posterity for Life, in that Case, would not have been founded on *their personal Obedience* coming after the Fulfilment; since it would not have been the Performance of the *Condition*, but the Fruit of the *promise*, of the Covenant: But it would have been founded on the Performance of *Adam* their Representative; forasmuch as, in the Case supposed, it would have been the only Obedience whereby the *Condition* of that Covenant was fulfilled: And so they would have obtain'd Life, not

any personal Work or Deed of *theirs*; but for the Obedience of the first *Adam* their Representative, to which God did graciously make the Promise of Life, in the first Covenant.

Fourthly, *Faith* and *Obedience* are Benefits *promised* in the Covenant, upon the *Condition* of it, as hath been already evinced; and in virtue of the *Promises* of the Covenant, they are produced in the Elect: Therefore they cannot be the *Condition* of the Covenant. And elect Infants are saved, tho' they are neither capable of *believing* nor of *obeying*: Howbeit, the *Condition* of the Covenant, must needs be performed, either by *themselves* who are saved, or else by another in their Stead. Therefore, *Christ's fulfilling all Righteousness*, which is the only Obedience performed in their Stead, must be the alone proper *Condition* of the Covenant.

Lastly, The Covenant of Grace doth so exclude our *boasting*, as the Covenant of Works did not. This is clear from Rom. iii. 27. *Where is boasting then? It is excluded. By what law? Of works? Nay: But by the law of faith.* But if any Deed or Work of ours be the *Condition* of the Covenant of Grace, in whole or in part, our *Boasting* is not excluded, but hath Place therein, as in the Covenant of Works; the Difference being, not in kind, but in point of Degrees: For, according to the Scripture, it is *Working*, or fulfilling the *Condition* of a Covenant, that gives the Ground of *Boasting*; forasmuch as *To him that worketh the Reward is reckoned of Debt*: and Life being of or by Works in the Covenant of Works, tho' not in the Way of proper Merit, but in Way of *Condition* or *Compact* only, this gave Men the Ground of *boasting*, in that Covenant, according to the Scripture. Therefore, so far as Life and Salvation are of or by any Work or Deed of ours, as fulfilling the *Condition* of the Covenant of Grace, our *Boasting* is not excluded, but hath Place therein as in the Covenant of Works. Wherefore, since the Covenant of Grace is so framed, as to have no Ground for our *Boasting*, no Work nor Deed of ours, but *Christ's fulfilling all Righteousness*, even that alone, is the *Condition* of the Covenant of Grace: And our Life and Salvation are neither of Works, nor by Works.

Works, as fulfilling the *Condition* of the *Covenant*. Tit. iii. 5. *Not BY WORKS of righteousness which we have done, but according to his mercy he saved us.* Eph. ii. 9. *Not BY WORKS, lest any Man should BOAST.*

God forbid we should go about to juggle *Faith* and *Obedience* out of the *Covenant of Grace*! these who do so in *Principle* or *Practice*, will thereby juggle themselves out of the *Kingdom of Heaven*, Matth. v. 19. *Whoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven*; that is, he shall be treated as he treated that one of these *Commandments*, he shall be judged unworthy of the *Fellowship* of that *Kingdom*. *Faith* is necessary, *savingly* to interest us in *Jesus Christ* the *Head* of the *Covenant*: And none can attain to eternal *Happiness*, without actual *believing*, who are *Subjects* capable of it; nor can any attain it without the *spirit* of *Faith* indwelling in them: *Obedience* is necessary, as the chief subordinate *End* of the *Covenant*, being that whereby God hath his *Glory* he design'd therein; and without *Obedience* begun here, none who are *Subjects* capable of it, can see *Heaven*. But withal 'tis necessary, that they be kept in the *Place* and *Station* assign'd them in the *Covenant*, by the *Father* and the *Son*, from *Eternity*. By *Faith* we personally embrace the *Covenant*, consent to, and rest in, the *Condition* of the *Covenant*, fulfilled by *Christ*; and so are justified and brought into a *State* of *Salvation*. John x. 9. *I am the door: By me if any man enter in, he shall be saved.* Compare John i. 12. and iii. 16. and xiv. 6. By *evangelical Repentance* and *Gospel Obedience*, we testify our *Thankfulness* to *God*, and evidence the *Truth* of our *Faith*, and our being within the *Covenant*. 1 Pet. ii. 9. *Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the Praises of him who hath called you out of Darkness into his marvellous light: Ver. 10. Which in Times past were not a people, but are now the people of God. Which had not obtained mercy, but now have obtained mercy.* Compare Rom. vi. 13. and xii. 1, 2. 1 Cor. vi. 20.

This, the Prophet taught the Jewish Church, of old, *Mich. vi. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?* In the 6th Ver. a most important Question is put, concerning the Acceptance of a Sinner with God, how it may be obtain'd, *Wherewith shall I come before the Lord?* And several costly Expedients for that Purpose are propos'd by the Sinner, even to the giving of the Fruit of his body for the sin of his soul, Ver. 6, 7. But the Prophet answers that Question in a Word, tacitely upbraiding them with gross Stupidity, in their groping for the Wall in Broad-day Light, even as in the Night: *He hath shewed thee, O man, what is good, that is, what is goodly, valuable, and acceptable, in the Sight of God, for that Purpose, even for a Sinner's obtaining Pardon and Acceptance with God; namely, the Messiah, Jesus Christ sacrificed for Sinners. This was what God had all along, by his Prophets, and by the whole ceremonial Law, pointed out to them, and set before them, as THE Good for that Purpose, that they might by Faith look thereunto and be saved Isa. xlv. 22. And in the Stile of the Holy Ghost, Christ crucified is elsewhere spoken of under the same Notion. 2 Chron. xxx. 18. The good Lord pardon every one, that prepareth his heart to seek God. Orig. Jehovah the Lord make Atonement for &c. Psal. lxxxv. 12. The Lord will give that which is good; or shall give the good. Compare John iv. 10. If thou knewest the gift of God, and who it is. Isa. lv. 2. Eat ye that which is good. Compare John vi. 55, My flesh is meat indeed. Job xxxiv. 12. Let us know among our selves what is good. Ver. 5. Job hath said, I am righteous. Now, being thus accepted of God, what doth he require of thee in point of Attitude, but to do justly, as one accepted not without Righteousness answering the Demands of Justice and Judgment, and to love Mercy, as one who hath obtain'd Mercy, and to walk humbly with thy God, as one who is Grace's Debtor? In the same Manner of Expression, doth Moses address himself to the People secur'd of the Possession of Canaan by the Oath of God, and being to enter upon it, *Dent. x. 11, 12. And now Israel, what**

what doth the Lord thy God require of thee, but to fear the Lord thy God, &c? namely, in point of Gratitude for his giving thee that good Land.

Infer. From what is said it appears, That your Life and Salvation entirely depend on your special Interest in *Christ's Righteousness*. If ye are possessors of it, your Salvation is secure: If not, Salvation is far from you. If you were never so full of your own Righteousness, Works, Doings and Sufferings, all is but *filthy Rags* in this Case, and cannot give you a Right or Title to Life: And altho' you can see nothing of your own, in your selves, which you can lean to before the Lord; yet if the Righteousness of Christ is yours in Possession, by Faith, your Life and Salvation are firm as a Rock.

Case. How then shall I know that Christ's Righteousness is indeed mine in Possession? *Ans.* The Lord himself gives a distinguishing Character of such happy Possessors, *Isa. li. 7. Hearken unto me, ye that know righteousness, the People in whose heart is my Law.* They that know Righteousness are, in the Style of the Scripture, those whose it is, agreeable to the Phrase *Matth. xxv. 12. I know you not, q. d. ye're none of mine, I acknowledge you not as mine.* So this Character consists of two Parts: (1) They are such as acknowledge Christ's Righteousness as their only Righteousness in the Sight of God, and look to it alone for Life and Salvation, renouncing all their own Righteousness, *Isa. liii. 11. By his knowledge shall my righteous servant justify many,* that is, by the Knowledge or Acknowledgment of him, which is by Faith. (2) They have the Law of God in their Hearts. The righteous People, righteous by Faith, are a holy People. They make Conscience of internal Obedience: For the holy Law rules within them, even there whither no Eye reacheth, but the Eyes of God and their own Consciences. So they are distinguished from Hypocrites, who are like unto *whited Sepulchres, beautiful outwardly, but within full of all Uncleanness.* They make Conscience of external Obedience too: For, as the Candle burning within the Lanthorn, will shine through it; so the Law of God ruling in the Heart, cannot miss to rule in the Life and Conversation too, *Matth. vi. 22. If therefore thou*

ye be single, thy whole body shall be full of light. And so they are distinguished from the *Profane*, whose unholy Lives declare them to have neither Part nor Lot in this Righteousness, *Psal. xxiv. 3, 4. Who shall stand in his holy place? He that hath clean hands.* And the Law is not only in their *Minds*, by its Light, to drive them to Obedience; as in the Case of *Legalists*, who work like *Slaves*: But it is in their *Hearts* and Affections, discovering to their Souls the Beauty of Holiness; and so drawing them to all Obedience, and causing them to work like *Sons* to a Father. Their *Hearts* are reconciled to the Purity of the holy Law, and they delight in it after the inward man *Rom. vii. 22.* and would fain reach a full Conformity unto it, saying from the Heart, *O that my ways were directed to keep thy statutes!* *Psal. cxix. 5.*

SECONDLY, To unfold that Righteousness, the fulfilling of which was made the Condition of the Covenant of Grace, we shall view it in the several Parts thereof. That Righteousness, forasmuch as it was to be fulfilled in the Room and Stead of *Sinners*, was, and must be, stated from the Law or broken Covenant of Works, which they were lying under: For the Law, or broken Covenant of Works, was so far from being neglected in the new Bargain, that whatsoever it had to charge upon, or demand of, the Parties contracted for in the new Covenant, was summed up, and set down therein, to be fully cleared by Christ their Surety contracting for them. Now, stating that Righteousness from thence, it will be found to consist of three Parts, making so many conditional Articles of the Covenant of Grace; to wit, *Holiness of Nature, Righteousness of Life, and Satisfaction for sin*: Of the which in Order.

ARTICLE I.

Holiness of Nature.

THE Law requireth Holiness of Nature, as a Condition of Life, inasmuch as condemning original sin, saying *Thou shalt not covet*, it concluded all Men

to be by *Nature Children of Wrath*. For God being essentially holy, holy by Necessity of Nature; nothing can be so contrary to God, as an *unholy Nature*: Because, howbeit Persons or Things of a like Nature, may be contrary in *some Points*; yet they can never be so contrary, one to another, as these of quite *opposite Natures*. But the Parties contracted for in the Covenant of Grace, having their *Nature wholly corrupted*, and being incapable to purify it, or *make their heart clean* Prov. xxi. 9; 'tis evident, they could by no Means answer this Demand of the Law, by themselves. Wherefore, for the Satisfaction of the Law in this Point, it was settled as a conditional Article of the Covenant of Grace, "That Christ the *second Adam*, representing them, should be a Man of a perfectly *holy, pure, and untainted Nature*, fully answering for them the Holiness and Perfection of Nature required by the Law." For such an *high-priest became us, who is holy, harmless, undefiled, separate from sinners*, Heb. vii. 26. And this Article contains two *Clauses*.

I "That he, as the *second Adam*, should be conceived and born *holy*, for and instead of them corrupted in their Nature, conceived and born in Sin." There was a *holy Nature* given to Adam as the Root of Mankind; to be by him kept and transmitted to his Posterity, in the Way of natural Generation. And upon this Ground, the Law requires all Men to be *born holy*, pronouncing them *unclean and Children of Wrath*, in the contrary Event, Job. xiv. 4. Eph. ii. 3. But how could this Demand be answered by Sinners? They're *born in Sin*: They cannot enter again into their Mother's Womb, and be born a second Time, *without Sin*. No, they cannot: Yet the Law will not bate of that Demand for Life. Wherefore, it was provided, that Christ as a *publick Person*, representing his spiritual Seed, should be *born perfectly holy*. That, whereas they brought a *sinful corrupt Nature* into the World, with them; he should bring a *holy human Nature* into the World, with him. And so, he was the *last Adam* 1 Cor. xv. 45. *holy and undefiled* Heb. vii. 26, *that holy thing born* Luke i. 35. And the Effect thereof, with respect to that Law-demand for Life, is, that

all Believers are, in Law-reckoning, *born holy* in the *second Adam*, even as they were *created holy* in the first *Adam*. Hence, they are expressly said to be *circumcised in him* Col. ii. 11, which plainly presupposeth their being *born in him*. And it is in virtue of their being *legally* born holy in Christ, when he was born, that, being united to him in the *Time of Loves*, they are *really* born again, and at length perfected; even as in virtue of their being *legally* defiled in *Adam*, when he sinned, they are actually and *really* defiled in their own Persons, coming into the World: The *holy Nature* being actually communicated to them, from Christ their spiritual Head, in whom they were *legally* born holy; even as the *Corruption of Nature* is actually conveyed to them, from *Adam* their natural Head, in whom they sinned in Law-reckoning.

2. The other Clause is, "That Christ, as the *second Adam*, should retain the Holiness of Nature, *inviolable* unto the End, for them and in their Name." The Law, or Covenant of Works, required as a Condition of Life, that the *Holiness of Nature* given to Mankind in *Adam*, should be preserved *pure and incorrupt*. But it was lost: And put the Case, that it had been restored, they could not have retain'd it, in their own Persons, unstain'd amidst so many Snares. Wherefore, to satisfy Law-demand in this Point, it was provided, that in the Man Christ, was a publick Person Representative of his Seed, *their Nature* should be kept perfectly *holy* unto the End, without the least Stain or Defilement. *Isa. xlii. 1. He shall not fail. Or, He shall not wax dim, or wrinkle as the Skin doth when the Moisture is exhausted.* wherein the first *Adam* fail'd. He shone in *Purity of Nature*, as he came from the Creator's Hand: But he fail'd, he *wax'd dim*; the Holiness of his Nature being exhausted by Sin, all Mankind in him lost their spiritual Beauty, and *wrinkled*. But now that the *second Adam* fail'd not; but preserved the *Holiness of human Nature* in him, unstain'd, not in the least darkened, even to the End of his Life: The Remains of the Corruption of Nature in Believers, are *not imputed* to them *Rom. iv. 8*; yet, as defiled as they are in themselves, through these Remains cleaving to them, yet, in Christ their Beauty

is fresh, and not marred in the least, according to that, *Cant. iv. 7. Thou art all fair, my Love, there is no spot in thee.*

ARTICLE II.

Righteousness of Life.

THIS also the Law insisted upon as a *Condition of Life*; and justly: For God gave to *Adam*, and all Mankind in him, a *Law* to be obeyed in all Points; not only in virtue of the Tie of natural Duty, but in Virtue of the Bond of a *Covenant for Life*: But it was never fulfilled by them. The first *Adam* began indeed the Course of Obedience: But he quickly fell off from it, with all his natural Seed in him. Now it being inconsistent with the Honour of the Law, that the *Price*, to wit eternal Life, should be obtain'd, without the *Race* was run; it still insisted, saying, *If thou wilt enter into life, keep the commandments*, Matth. xix. 17. Howbeit, we were weak, moveless, *without Strength* for running that *Race*. Wherefore it was settled as another *conditional Article* of the Covenant, "That Christ, as a publick Person, representing these he contracted for, should begin and perfect the Course of Obedience to the Law, in *Righteousness of Life*." And accordingly he became obedient, unto death, Philip. ii. 8.

The Law, which was the *Rule* of this Obedience exacted of him, was the same Law of the Ten Commandments that was given to *Adam*, and binding on us as under it. For he was made under the law, to redeem them that were under the law, Gal. iv. 4. 5. It extended to all Divine Institutions, which the second *Adam* found in Being, whether obliging Men as Men, or as Members of the Church of God on Earth: Even as the Rule of the first *Adam's* Obedience, extended to the positive Law touching the forbidden Fruit, which was in Being, when he was set to fulfil his Covenant-obedience.

That we may the more distinctly comprehend this Article, it may be observed to bear these three Things following.

1. "That he, as the *second Adam*, should obey the *whole Law*, in the Name of these he represented." This was a Debt owing by them all; and was required of them, by the Law, as a Condition of Life. Gal. iii. 10. *Curst is every one that continueth not in ALL things which are written in the book of the law to do them.* But the answering of this Demand, was quite beyond their Reach. Man, by the Fall, having lost much of his Knowledge of the Law, had lost Sight of many of the Duties required therein: Howbeit Ignorance of the Law excuseth no Man. His Heart was averse to, and Enmity against the Law Rom. viii. 7. And he was without Strength to perform the Duties therein required of him Chap. v. 6. So that by Reason of Ignorance, Aversion, and Impotency in that Matter, the Obedience of the *whole Law* was not to be had from them. Wherefore, it was provided, that Christ, as their Representative, should give Obedience to the *whole Law*, for them: That both Tables of the Law, and each Command of each Table, should have the due Obedience from him: That the Law being laid before him, in its Spirituality and full Extent, he should fully answer it, in internal and external Obedience, in his Mind, Will, and Affections, in Thought, word, and Deed: That he should conform himself to the whole natural Law, and to all Divine Institutions ceremonial or political, so as to be circumcised, keep the Passover, to be baptized, to be a Servant of or subject to Rulers, pay Tribute to whom it was due, and the like. In one Word, that he should perform the *whole Will* of God, signified in his Law; so that with the Safety of the Law's Honour, his People might have Life. What the *first Adam* failed to do, the *second Adam* was to do. And this I take to be represented unto us, in the Case of the first and second King of Israel, to wit *Saul* and *David*, Acts xiii. 22. *I have chosen David the son of Jesse, a man after mine own Heart, which shall fulfil ALL my Will.* Gr. *All my Wills.* In which there is a plain View to *Saul*, who was partial in his Obedience to the Will of God (1 Sam. xv.) and upon that Score lost the Kingdom for him and his. "That every Part of that Obedience should be carried to the highest Pitch and Degree." This the Law

required of them, as a Condition of Life; as our Lord himself shewed unto the Lawyer, *Luke x. 27. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thy self. Ver. 28. ... Thou do, and thou shalt live.* But it was a Demand they could never have answered, since *Adam* had squander'd away their Stock of Ability, and left them *without Strength*. They might as soon have reacht up their Hands to the Sun in the Firmament, so far above them; as have attain'd to the *Perfection* of Obedience, demanded of them by the Law. Wherefore, it was agreed, that Christ should in their Name obey the Law in *that Perfection*, being made *under the Law*, as they were under it *Gal. iv. 4, 5*: That every Action of his should bear, not only a Goodness of the *Matter*, but of the *Manner* too, and that in *Perfection*: That Love to God and Man should flame in his holy human Soul, to the utmost Pitch required by the Law; and so that *Debt* owing by his Seed, might be cleared by him, acting as a *publick Man* in their Name.

Lastly, "That all this should be continued to the End, "without the least Failure in one Jot of Parts or Degrees "of Obedience." This also was a Condition of Life, stated in the first Covenant. *Gal. iii. 10. Cursed is every one that CONTINUETH not in all things which are written in the book of the law to do them.* But it was a Demand, they could by no Means answer; Man's Nature being so vitiated by the Fall, that if a thousand Hells were lying upon it, the best on Earth could not keep perfectly right one Hour. Wherefore, it was agreed, that the *second Adam* should in the Name of these he represented, *continue in all Things written in the Law, to do them even to the End*: That he should not fail in his begun Course of Obedience, but run to the End of the Race set before him: That from the womb to the Grave, his Heart and Life should shine in *Perfection of Holiness*. All which he did accordingly fulfil, being *obedient unto death* *Philip. ii. 8.*

ARTICLE III.

Satisfaction for Sin.

THE former two were in the *Condition* of Adam's Covenant: But this was not in it; for while there was no *Sin*, there was no Place for *Satisfaction* for Sin. But the new Covenant behoved to be settled on the *Condition* of a *Satisfaction* for Sin; because the *broken Law* or Covenant of Works, insisted for it as a *Condition* of *Life* to *Sinners*, in virtue of its *Penalty* by them incurred. Howbeit, it was quite beyond their Power, to answer this Demand of the Law. If then the Mediator will have a *seed* brought from the State of *Death*, into a State of *Life* and *salvation*, he must *buy* them from the Hand of Justice, telling down a *Price* for every Soul of them. 1 Cor. vi. 20. Accordingly, all the *Sins* of every one of them, from the first Sin they should be conceived and born in, to the last Sin they should expire with, being foreseen of God from Eternity, were summed up as so many Breaches of the Law or Covenant of Works: And it was made another *conditional Article* of the Covenant, "That Christ, as a publick Person, should *satisfy* fully and compleatly for them all." Isa. liii. 6. *The Lord hath laid on him the iniquities of us all*; compared with Lev. xvi. 21. *All the iniquities of the Children of Israel, and all their transgressions in all their sins.*

Now in this Article, there were three Things established.

FIRST, "That Christ, as a publick Person, should *satisfy* for them by *Suffering*." Luke xxiv. 26. *Ought not Christ to have suffered?* Sinners were liable to *suffer* for the *satisfaction* of Justice: And nothing but *Suffering* could be accepted, as a *Compensation* of the Injury done by *Sin*, to the Honour of God, in the violating of his holy Law. *Thousands of Rams*, and *ten thousands of rivers of oil*, were at the Mediator's Command; all the *silver and Gold*, and the precious Things of the Earth and Seas, were at his Disposal: But none of these could be of Use, in this Bargain; they were all of no Value,

in a Treaty for the Redemption of the soul. Mic. vi. 6, 7, 8. 1 Pet. i. 18. His own Suffering could only avail here. That the Son of God should suffer, was indeed an amazing Proposal: But it was necessary, in order to satisfy for our Sin.

SECONDLY, "That he should suffer the same Punishment, they should have suffered in virtue of the Penalty of the broken Covenant of Works:" And that was Death in its full Latitude and Extent. This appears from the Penalty of that Covenant, from which the Debt of Satisfaction was stated, *In the day thou eatest thereof, thou shalt surely die.* Gen. ii. 17. compared with Christ's dying for, that is, in the Room and Stead of Sinners, so often mentioned in the Scriptures. Rom. v. 6, 8. 2 Cor. v. 14, 15. 1 Thess. v. 10. And 'tis confirmed from that the Scripture teacheth, that the All for whom Christ died, died in him, 2 Cor. v. 14. *If one died for all, then were all dead; or, then the All died, to wit, in him; even as they sinned and became liable to Death, in Adam.* So saith the Apostle, *I am crucified with Christ,* Gal. ii. 20.

For clearing of this Purpose, two Things are to be distinguished in that Death, which was the Penalty of the Covenant of Works. 1. What was essential to it, wrapped up in the very Nature of the Thing itself called Death in the Stile of that Covenant. And that may be comprized in these two; (1.) The Curse, (2.) Infinite Execution; the former making the Death legal, the latter making it real and satisfactory. 2. What was accidental to it, arising, not from the Nature of the Thing in itself, but from the Nature of the Party dying that Death. And this is of two Sorts. (1) There is something arising from the Nature of the dying Party, as he is a mere Creature; such as the Eternity of the Punishment, and Despair of Life. (2) Something arising from the Nature of the dying Party, as he is a sinful Creature, or subject of inherent Sin; such as the Extinction of the saving Relation 'twixt God and the Soul, the divesting it of God's Image, and the Corruption and Dissolution of the Body.

Now the Essentials of that Death, we should have suffered in virtue of the Penalty of the broken Covenant of Works, were laid, as a Part of the Condition of the Cove-

nant of Grace, on Jesus Christ, to be suffered by him, for us. For he was made a curse for us, Gal. iii. 13. and gave himself for us an Offering and a sacrifice to God, for a sweet smelling savour, Eph. v. 2. that is, a Sacrifice equalling the infinite Offence arising from our Sin; whence he is laid, By one offering to have perfected for ever them that are sanctified, Heb. x. 14. But the Accidentals of that Death, were no Part of the Condition of the Covenant laid on him: Nor could they at all have Place in him; since he was neither a Subject of inherent Sin, nor yet a mere Creature. Nevertheless, it was still the same Death that we should have suffered; forasmuch as the Essentials were the same. Thus the Bodies of the Saints, which are now weak and corruptible, shall at the Resurrection be powerful and incorruptible, yet still the same Bodies; since these Qualities are but accidental to a human Body. So in the Case of clearing of Debt, tho' the Borrower could not pay it, but in a great Quantity of Copper-money, and that advanced by little and little for a long Time; which withal would ruin him: Yet, if his rich Cautioner should pay all at once, in a little Gold; 'tis evident, it would be the Payment of the same Debt, providing only that it fully equalled the Sum borrowed. Nay, confining our View to Death itself, which is the general proper Notion of the Thing in Question, let us put the Case, that two Men, equally guilty of the same Crime, are laid under one and the same Sentence of Death; and it is execute on them both: But the one is by a Miracle raised to Life again, the other lies and rots in the Grave. It is evident in this Case, that the Death they died is the same Death, answering the very same Estimate which the Law made of the Crime; and that therefore the Death of the former satisfies the Law, as well as the Death of the latter, so that it cannot reach his Life again for that Crime: Howbeit, it is no less evident, that there is a huge Difference, between the Death of the one and of the other, in Accidentals, particularly in the Duration or Continuance of it. Wherefore, we conclude, that as Christ gave the same active Obedience to the Law, which we should have given in virtue of the Condition of the Covenant of Works; so he suffered the same Punish-

ment of *Death*, that we should have suffered in virtue of the *Penalty* of that broken Covenant: Forasmuch as, whatever Difference there was in *Accidentals*, the *Essentials* were the *same*; it being laid on him, in the new Covenant, to suffer *Death* for us, *equalling* the infinite Offence arising from our Sins, being *fully proportionate* to the *Estimate*, the Law and Justice of God had made of our Crime.

And thus, according to what is said, two grand Points were established in the conditionary Part of the Covenant.

First, "That the *Curse* of the Law, due to us for our Sin, should be *transferred* on him as the *second Adam* our Representative; whereby he should instantly be a *Man dead in Law* for his Seed." Either he or they behov'd to bear the *curse*: For it is written, *Cursed is every one that continueth not in all things written in the law*. Since God had annex'd the Threatning of *Death*, to his first Covenant, saying, *In the day thou eatest thereof, thou shalt surely die*; the Truth of God secured the *Curse* its taking Place, as soon as *sin* should enter. Now they were not able to bear it, without being ruined thereby. But, that it might be born, and they withal saved, it was provided, that he should be laid under it, in their Room and Stead; that, as he was *made sin* for them, so he should also, in consequence thereof, be *made a curse* for them, *Gal. iii. 13*.

The *Curse* is the Sentence of the broken Law, past upon a Person, binding him over to the revenging Wrath of God, to the full Satisfaction of Justice. So, that awful and tremendous Mystery lies here. Christ must stand before the Tribunal of the holy Law, as a Sinner; answerable for all the Sins of all the Elect, by virtue of his Bond of *suretiship* registred in the Records of Heaven: And Sentence must pass upon him, adjudging and binding him over, to suffer all that revenging Wrath, which these Sins deserved. The Lamb of God said, *Lo, I come*: So it was done, he was *made a curse for us*. In Token hereof, being conven'd before the *Jewish sanhedrim*, he was judged a Blasphemer, and worthy of *Death*; and coming before *Pilate* the Roman Governor, he was by him sentenced to *die*, and that upon the Cross.

Behold

Behold the stupenduous Result of this awful Transaction, the transferring of the Curse on Christ the second Adam. 1. Hereby he was made the separated One of the Elect Society, separated unto Evil, as the immediate Effect of the Curse is described, *Deut. xxix. 21.* He was made the devoted Head, devoted to pay for all the rest. He was set up as the Mark, against which all the Arrows of revenging Wrath should be aimed. He was appointed to be the common Receptacle of all the Floods of Vengeance, issuing from incensed Justice, towards the whole Body of the Elect, to swallow them up: Here the Current of all these was turn'd, that they should together flow in upon him. Hence he cries, *Psal. lxxix. 2. I am come into deep waters, where the floods overflow me.* 2. Hereby he became the Resting-place of revenging Justice, where it was to prey, till it should be satisfied to the full: *Isa. liii. 10. Thou shalt make his soul an offering for sin.* In Token hereof, when the Officers came to apprehend him, he said, *If ye seek me, let these go their way.* Justice leaves the Chase of the Rebel-m multitude. seeks him and him only; since he was made a Curse for them. Thus was he design'd to be the Sacrifice for all his Seed, which the Fire of revenging Wrath should burn up, till it sent forth a sweet-smelling Savour, a Savour of Rest to the incensed Justice of an offended God.

Secondly, Another grand Point established here, was, That the Curse transferred on him, should be infinitely execute upon him as the second Adam our Representative; whereby he should die really for his Seed, to the full Compensation of all the Injuries done to the Honour of an infinite God, by all their Sins." Vain is that Curse, which takes not Effect: But, as the Curse of the holy Law was not causeless, so it could not miss of coming on, in its infinite Weight, for the Satisfaction of Justice. Now had it come so on them, they would have been eternally satisfying, but could never have ended their Satisfaction. But, coming on him, the church of God was purchased with his own blood. *Acts xx. 28.* and the blood of Jesus Christ his Son cleanseth us from all sin, *John i. 7.* the infinite Dignity of the Person dying, making the Execution of the Curse on him unto Death,

to be infinite in Value, fully compensating the infinite Wrong, according to the Estimate made of it by Law and Justice.

And here it was settled and agreed, "That the Curse should be execute on the whole Man;" that being their Due: And therefore, that he should become poor, and not have where to lay his Head: That he should suffer Hunger, for Want of Meat; Thirst, for Want of Drink: That his Name and Reputation should be sunk, loaded with vile Reproaches and Slanders; his very Friends going about to lay Hands on him as a mad Man: That he should be accounted a Worm, and no Man; a reproach of men, and despised of the people: His whole Lot in the World, afflicted, persecuted, and exceeding low: And that in End, being stript of his Garments, he should be hung up naked before the Sun, between two Malefactors, as if the worst of the three.

More particularly, here it was stipulate and agreed to, 1. "That the Curse should be execute on his blessed Body;" forasmuch as their Bodies were liable to it, as being Instruments of Sin and Dishonour to God: That it should be hanged on a Tree, that all the World might therein read the Anger of God against the breaking of the first Covenant, by eating of the forbidden Tree; and, his being made a curse for us, since it is written, *Cursed is every one that hangeth on a Tree*: That the Curse should go over, and Death pass through, every Part of that blessed Body: That his Head should be disgracefully wounded with a Crown of Thorns put upon it; his visage marred more than any man; his Back given to the Smilers; his cheeks to them that plucked off the hair; his face not hid from shame and spitting; his Tongue made to cleave to his Jaws; his Hands and Feet pierced, nail'd to a Cross; all his Bones drawn out of Joint; his Heart like Wax, melted in the midst of his bowels; his Blood shed; his strength dried up: And that in End it should expire and die, separate from his Soul, pierced with a Spear, and laid in the Dust of Death.

2. "That it should be execute on his holy Soul, in a special Manner;" forasmuch as their Souls were the principal Actors in Sin: That he should undergo the Wrath

Wrath of God in it, being all along his Life a man of sorrows, and acquainted with grief: And that towards the latter End, there should be an *Hour and Power of Darkness*, wherein the Malice of Men, the Power and Rage of Devils, should be jointly engag'd against him, making their utmost Efforts on him; and then the full Floods of Heaven's revenging Wrath should come rouling in upon his Soul: That they should so overflow it, as to strike him with sore Amazement, fill him with Trouble, load him with Heaviness, and overwhelm him with exceeding Sorrow: That there should be such a Pressure of Divine Wrath on his holy Soul, as should put him into an Agony, even to his sweating great Drops of Blood; and should bring over it, a total Eclipse of Comfort, and as it were melt it within him: That so, while he was dying a bodily Death on the Cross, he might die also a spiritual Death, such as a most pure and holy Soul was capable of.

Here was the Death determin'd in the Covenant, for the second Adam our Representative, a Death in virtue of the Curse transfer'd on him, long-lasting and exquisite, for the full satisfaction of revenging Justice. (1.) It was long-lasting Death. He was a dying, in the Stile of the Covenant of Works, not only upon the Cross, but all along the Time of his Life; the Death that was the Penalty of that Covenant, working in him from the Womb, till it laid him in the Grave. Wherefore, he behov'd to be conceiv'd of a Woman of low Estate; and born in the stable of an Inn, no Room for him in the Inn itself; laid in a Manger, no Cradle to receive him; his Infant-blood shed in his Circumcision, as if he had been a Sinner; yea, his Infant-life sought by a cruel Persecutor, and his Mother oblig'd to run her Country, with him, and go to Egypt. Returning, he behov'd to live an obscure Life, in an obscure Place, from which nothing great nor good was expected, John i. 46. and, coming out of his Obscurity, to be set up as the Object of the World's Ill-will and Spite, Obloquy and Maltreatment, till by the Hands of Jew and Gentile he was put to Death on the Cross. (2.) It was an exquisite Death. No Pity, no Sparing in it: But the Curse carried it to the highest Pitch. No sparing from an angry God, Rom. viii. 32. No Sparing from wicked Men

Men let loose on him, pushing him like *Bulls*, roaring on him and devouring him like *Lions*, and renting him like *Dogs*, when once *their hour and power of darkness* was come, *Psal. xxii. 12, 13, 16.* Not a good *Word* spoken to him in the midst of his *Torments*, by these that stood by; but he cruelly *mocked* and *insulted* in them. Much less a good *Deed* done him. Not a *Drink of Water* allow'd him, but *Vinegar* offer'd him, in his *Thirst* caused thro' the *Fire of Divine Wrath* drinking up his *Spirits* and *Moisture*. Nay the very *Face of the Heavens* was *lowring* on him: The *Sun* must not give him its *Light*, but wrap up itself from him in *Darkness*; because *light is sweet, and it is a pleasant thing to behold the sun.*

LASTLY, In this Article it was established, "That he should suffer all this voluntarily, submissively, and resignedly, out of Regard to the wrong'd Honour of God." Accordingly, speaking of his Life, he saith, *No man taketh it from me, but I lay it down of myself,* John x. 18. compare *Psal. xl. 6, 7, 8.* This, the Law demanded of them whom he suffered for, condemning all *Murmuring* and *Impatience*, and binding them to *Obedience* and *suffering* conjunctly. But how could they have so born the Load of revenging Wrath, who cannot bear a sharp Fit of the Gout or Gravel, without some Degree of *Impatience* in the Eye of the holy Law? Wherefore, it was provided, That Christ, as their Representative, should bear their Punishment voluntarily, and with perfect *Patience* and *Resignation*: That he should go as a *lamb to the slaughter*, quietly resigning his human Will to the Divine Will; and make his *Obedience* in his *Sufferings*, as conspicuous as his *Sufferings* themselves: That in midst of the Extremity of his *Torments*, he should not entertain the least unbecoming Thought of God, but acknowledge him *holy* in them all, *Psal. xxii. 3.* Nor yet the least Grudge against his Murderers; in Token of which, he pray'd for them while he was on the Cross, saying, *Father, forgive them; for they know not what they do,* Luke xxiii. 34.

Thus far of the conditional Articles.

INFERENCES from the *conditional* Part of the *Covenant*.

Thus, as we have shown, stood the important *Condition* of the *Covenant of Grace*: And from thence the following *Inferences* are fairly deducible.

Inf. 1. The *Redemption of the Soul* is precious. Is it not? Look to the *Price* of the *Purchase*, the *Ransom* of *Souls*, as stated in the *Covenant*; the holy *Birth*, righteous *Life*, and satisfactory *Death* of the *Son of God*: And ye must conclude it to be a *costly Redemption*. Turn hither your *Eyes*, (1.) Ye who value not your own *Souls*. See here the *Worth* of these *Souls* ye sell for a Thing of nought, for satisfying a corrupt *Passion*, a Pang of *Lust* of one Sort or another. *Costly* was the gathering of what ye thus throw away. Ye let them go at a very low *Price*: But *Christ* could not have one of them at the *Hand* of *Justice*, but at the *Price* of his precious *Blood*. Ye cannot forego the *Vanities* of a present *World* for them, nor spend a serious *Day* or *Hour* about them: But he, after a *Lifetime* of *Sorrows*, underwent a most bitter *Death* for them. What think ye? Was he *inconsiderate* and too *liberal*, in his making such a *Bargain* for the *Redemption* of *Souls*? He was infinitely *just*, who propos'd the *Condition*: And he was infinitely *wise*, who went in to it. He was a *Father*, that exacted this *Ransom* for *Souls*: And he was his own *son*, that paid it. Be *asham'd* and *Much*, to make so low an *Estimate* of these *souls*, which *Heaven* set such a *high Price* on. (2.) Ye who have cheap *Thoughts* of the *Pardon* of *Sin*, and of *Salvation*, correct your *Mistake* here. You fearlessly run on in *Sin*, thinking all may soon be set to *Rights* again, with a *God* forgive me, have *Mercy* on my *Soul*; so as you may leap out of *Delilah's* Lap, into *Abraham's* Bosom. O fearful *Infatuation*! Is the mean and low *Birth*, the sorrowful *Life*, and the bitter *Death* of *Jesus* the *Son of God*, not sufficient to give Men a just and honourable *Notion* of the *Pardon of sin*? Look into the *Condition* of the *Covenant* for *Pardon*, written in the *Blood* of the *Lamb of God*; and learn the *Value*, a just *God* puts upon his *Pardons*.

dons and Salvation. See, O Sinner, that 'tis not Words, but Deeds; not Promises and Resolves to do better, but Perfection of Holiness and Obedience; not drawing of sighs and shedding of Tears, but shedding of Blood; and not thy Blood neither, but Blood of infinite Value, that could procure the Pardon of Sin, and Salvation. And if thou have not upon thee, by Faith, all that Righteousness Christ fulfilled, to be presented unto God for a Pardon, thou shalt never obtain it. Particularly, ye are apt to think light of the Sin ye were born in, and the Corruption cleaving to your Nature: But know, that God does not think light of these. It behov'd to be an Article of the Covenant, that Christ should be born holy, and retain the Holiness of human Nature in him to the End: Else the unholy Birth, and corrupt Nature we derived from Adam, would have stak'd us all down eternally under the Curse: (3.) Ye that have mean Thoughts of the holy Law, rectify your dangerous Mistake by the Help of this Glass. Ye make no Bones of transgressing its Commands; ye neglect and despise its Curse: As it is a Law, ye shew not so much Regard to it, as to the Laws of Men; and as it is a Covenant ye look upon it as out of Date, being in no Concern how it may be satisfied for you. And shall the Honour of the holy Law ly in the Dust, in your Case? Rather than it should so ly, in the Case of Sodom and Gomorrah, God would have them laid in Ashes, with Fire and Brimstone. Yea for vindicating the Honour of the Law, this whole World shall be burnt to Ashes, and all the unholy cast out from the Presence of the Lord for ever. And in the Case of them that are saved, God would have the Curse of the Law executed upon his own Son as their Surety, and the Commands of it perfectly obeyed in all Points, by him in their Name. Sure, if you are possess'd of any Share herein, it will be great and honourable in your Sight, as it is in the Sight of God.

Inf. 2. The Law is no Loser, in that Life and Salvation are bestow'd on Believers in Christ. 'Tis so far from being made void through Faith, that it is established thereby, as the Apostle witnesseth, Rom. iii. 31. God would never dispense his Pardons, at the Expence of the Honour

of his Law; nor declare one righteous, without the Righteousness of the Law being fulfilled, either by him, or in him by another, Rom. viii. 4. Wherefore, Life and Salvation being design'd for the Elect, the Law's whole Accounts of all it had to charge on them for Life, were taken in: And an infallible Method was laid down, for clearing them; the Burden of the Payment, being transferred on Christ their Surety. By this Exchange of Persons, the Law had no Loss. Nay, it was more for the Honour of the Law, that he was made under it; and satisfied it, in virtue of the Claim it had upon him by the second Covenant; than if they, being mere Creatures, had satisfied it in all Points. But the Truth is, they being Sinners, could never by any Means have fully satisfied it; tho' it had eternally pursued them and exacted of them, it would never have had enough from them; whereas now, by Christ's taking their Debt on him, it was paid to the utmost Farthing.

Inf. 3. Faith hath a broad and firm Bottom, to stand on before the Lord. The Believer hath a strong Plea for Life and Salvation, which cannot miscarry; namely, the Condition of the Covenant fulfill'd by Jesus Christ, even All Righteousness. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus---Let us draw near with a true heart, in full assurance of faith, Heb. x. 19---22. The broken Boards of uncovenanted Mercy, and Mens own Works, which Presumption fixeth upon, cannot but fail; since the Law admits no Life for a Sinner, on these Grounds. But forasmuch as there is a Gift of CHRIST and his Righteousness, proclaimed in the Gospel, by the Authority of Heaven; he who by Faith receiveth that Gift, and makes the same his only Plea before the Lord, cannot miss of Salvation. Rom. v. 17. They which RECEIVE (Gr. the) abundance of grace, and of the GIFT of righteousness, shall reign in life by one, Jesus Christ. Where the Abundance mentioned relates, not to different Degrees of the Grace or Gift; but to the Offence, as appears from Ver. 20: As if he had said, "Who receive the Grace and Gift of Righteousness, which abound beyond Adam's Offence, saving them out of the Gulf of Ruin, it plung'd them into." Faith uniting a Sinner

to Christ the Head of the second Covenant, makes him Partaker of Christ's *Righteousness*, as really, as ever his Covenant-relation to *Adam* made him Partaker of his *Guilt*: So, having all that Christ *was, did, or suffered*, for fulfilling the *Condition* of the second Covenant, to plead for Life and Salvation; it is not possible the Claim can miscarry, *Justice* as well as *Mercy*, befriending the *Plea* of Faith, as a *righteous Thing with God*, 2 Thess. i. 6, 7.

Inf. last. All who are in Christ the Head of the Covenant of Grace, and so brought into it *personally*, are *inherently righteous, or holy*. For, likeas tho' *Adam* alone did personally break the first Covenant by the all-ruining Offence; yet they to whom *his Guilt* is *imputed*, do thereupon become *inherently sinful*, through the *Corruption* of *Nature* convey'd to them from him: So, howbeit Christ alone did perform the *Condition* of the second Covenant; yet these to whom *his Righteousness* is *imputed*, do thereupon become *inherently righteous*, through *inherent Grace* communicate to them, from him, by the Spirit. So teacheth the Apostle, in the forecited Passage, Rom. v. 17. *For if by one man's offence, death reigned by one, much more they which receive the abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.* How did Death reign by *Adam's Offence*? Not only, in point of Guilt, whereby his Posterity were bound over to Destruction; but also in point of their being dead to all Good, dead in *Trespases and Sins*: Therefore the *Receivers* of the *Gift of Righteousness*, must thereby be brought to reign in life, not only legally in *Justification*, but also morally in *Sanctification* begun here and perfected hereafter.

Accordingly, answerable to the three *Parts* of the *Condition* of the Covenant of Grace; undertaken and perform'd by the second *Adam*, to wit, *Holiness of Nature, Righteousness of Life, and Satisfaction for Sin*; there are three *Characters*, to be found in all capable Subjects, who being personally brought into the Covenant, have the *Righteousness* of Christ upon them, and *imputed* to them.

Char. 1. They are all born again, and so made Partakers of a new and holy Nature, 2 Cor. v. 17. Therefore (namely,

(namely, since he died for all, Ver. 15.) If any man be in Christ, he is a new creature. Christ's being born holy, secured a holy new Birth to them in him: So, they are all new Creatures, created in Christ Jesus unto good works Eph. ii. 10. new-made in Christ, as sure as they were marr'd in Adam. And how can it be otherwise? Can a Man be ingrafted in the true Vine, and not partake of the Sap and Juice of the Stock, that is, the Spirit and Grace of Christ? No, sure: If any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. Or, can the Spirit and Grace of Christ be in any, and yet no Change made on their Nature, but it still remain unrenewed? No indeed: If Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness, ver. 10. Consider this, ye who pretend to rely on the Righteousness of Christ; but are very easy in this Point, Whether ye are born again, or not? Whether there is a holy Nature derived from Christ, to you, or not? Believe it, Sirs, if it be not so, ye have no saving Interest, Part, nor Lot in Christ's Righteousness. Ye may on as good Grounds, pretend that, howbeit the Guilt of Adam's Sin was imputed to you, yet there was no corrupt Nature deriv'd from him, to you; as pretend, that Christ's Righteousness is imputed to you, while yet ye are not born again, your Nature is not chang'd, by the Communication of sanctifying Grace from Christ, unto you. Deceive not your selves; Ye must be regenerate, else ye'll perish: For, except a man be born again, he cannot see the kingdom of God, John iii. 3.

Char. 2. They are all righteous and holy in their Lives, Isa. lx. 21. Thy people also shall be all righteous. Chap. lxi. 12. And they shall call them the holy people. How did Ungodliness, Unrighteousness, and Profanity, enter into the World, the which are now overflowing all Banks? Was it not by one Man, by Adam's Sin, which is imputed to all Mankind? Rom. v. 12. Then be sure, if the second Adam's Righteousness be imputed to you, Holiness of life will come along with it, 1 Cor. vi. 11. But ye are washed, but ye are sanctified, but ye are justified. Does sanctification then go before justification? No: But it hath a necessary Dependence on justification, and eviden-

ceiv it to the World, and to One's own Conscience. Unjustified, un sanctified; and un sanctified, unjustified. Did our blessed Saviour come into the World, and in our Nature lead a holy *righteous Life*, that Men might live as they list? Nay, quite the contrary; even *that we being delivered out of the hands of our Enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life*, Luke i. 74, 75. If then Christ liv'd for you, assuredly ye shall live for him. Consider this, ye who are far from *Righteousness of Life*, living in the Neglect of the *Duties* either of the first or second Table, or both. Your *ungodly and unrighteous Life* declares you to be yet in your *Sins*, under the *Curse*, and far from *Righteousness imputed*. There is indeed a *Righteousness of Christ*; but alas! 'tis not upon you: Ye are *na*ked for all it, and stand expos'd to revenging Wrath.

Char. 3. The old Man is crucified in them all, Gal. v. 24. *They that are Christ's, have crucified the flesh, with the affections and lusts.* Therefore I say to you in the Words of the Apostle, Rom. viii. 13. *If ye live after the flesh, ye shall die: But if ye through the Spirit do mortify the deeds of the body, ye shall live.* When our Saviour hung on the Cross, he hung there as *Representative* of all that are his, with all their *Sins* on him by *Imputation*, that the *Body of Sin* might be destroyed, in his *Sufferings* for it, Rom. vi. 6. He hung there as the *efficient meritorious Cause* of their *Mortification*, that by his *Death* he might destroy the *Power of Death* in them, which appears not in any Thing more, than in living *Lusts* preying on their *Souls*, Hos. xiii. 14. *I will redeem them from death: O death, I will be thy plagues.* See Tit. ii. 14. Rom. vi. 6, 7. Eph. v. 25, 26. And he hung there as the *exemplary Cause* of their *Mortification*; so that all who are his, and have *sinned* after the *Similitude of Adam's Transgression*, are likewise crucified and die to Sin, after the *Similitude of his Crucifixion and Death*, being crucified with him, Gal. ii. 20. *planted together (with him) in the likeness of his death*, Rom. vi. 5. the *Fellowship of his Sufferings* making them conformable unto his death, Phil. iii. 10. Will you then live after the flesh, not wrestling against, but fulfilling the Lusts thereof; living in Sin, and

to Sin, instead of being mortified to it; and yet pretend that the Satisfaction of Christ is imputed to you, for Righteousness? Truly, you may on as good Grounds say, that the Blood of Christ shed for you, hath proven ineffectual; and, that he hath so far miss'd of his Aim and Design, in suffering for you; or, that he died for you, that you might live in your Sin, without Danger. These would make a blasphemous Profession. Accordingly, your presumptuous sinful Life and Practice, is a Course of practical Blasphemy against the Son of God, making him the Minister of Sin; and evidenceth your Pretensions to the Imputation of his Satisfaction, to be altogether vain. Nay, of a Truth, if ye have any saving Interest in the Death of Christ, your old man is crucified with him, Rom. vi. 6. And ye are dead with him, Ver. 8. dead with him to Sin, to the World, and to the Law.

(1.) If ye have a saving Interest in Christ's Death, ye are dead with him to Sin, Rom. vi. 10. In that he died, he died unto sin once. Ver. 11. Likewise reckon ye also your selves to be dead indeed unto sin. While our Lord Jesus liv'd in the World, the Sins of all the Elect, as to the Guilt of them, hung about him, and made him a Man of Sorrows all along: When he was upon the Cross, they wrought upon him most furiously, stinging him to the very Soul, till they kill'd him, and got him laid in the Grave. Then they had done their utmost against him, they could do no more. So dying for Sin, he died unto it, he was deliver'd from it: And in his Resurrection, he shook them all off, as Paul shook the Viper off his Hand into the Fire, and felt no Harm; rising out of the Grave, even as he will appear the second Time, without Sin. Wherefore, if you do indeed know the Fellowship of his sufferings, if you really have Fellowship with him in them, his Death will have made its Way from Christ the Head, unto you as his Members; his Death unto Sin, cannot miss to work your Death unto it also. If you are dead indeed with Christ, as ingrafted into him, Sin hath got its Death's Wounds in you; the Bond that knit your Hearts and your Lusts together, is loos'd; and ye'll be shaking off the vicious Brood of them into the Fire, in the daily Practice of Mortification. But if ye are not dead, but still li-

ving unto Sin; 'tis an infallible Evidence, ye are none of the Members of Christ, *Rom. vi. 2. How shall we that are dead to sin, live any longer therein? Ver. 3. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?*

(2) If ye have a saving Interest in Christ's Death, ye are dead with him to the World, *Col. iii. 1. If ye then be risen with Christ, seek those things which are above. Ver. 3. For ye are dead, and your life is hid with Christ in God. The World hated him, and used him very unkindly while he was in it: And when he died, he parted with it for good and all, John xvii. 11. Now I am no more in the world---I come to thee. The quietest Lodging that ever the World allow'd him in it, was a Grave: And coming out from thence, he never slept another Night in it. He tarried indeed forty Days in it, after that: As many Days, as the Israelites Years in the Wilderness; the former an Exemplar, the latter a Type, of the Christian Life, from Conversion till the Removal into the other World: Nevertheless, he was dead to the World still; he conversed now and then with his own, but no more with the World. Now if ye are his, ye are dead with him unto the World too, in virtue of his Death; being crucified unto it, Gal. vi. 14. Union with Christ by Faith, lays Sinners down in Death, in Christ's Grave; and so separates between them and the World for ever: And withal, it raiseth them up again with Christ, unto a quite new Manner of Life; no more that Manner of Life which they liv'd before their Union with him, than that which Christ liv'd after his Resurrection, was the Manner of Life he lived before his Death. *Rom. vi. 4. We are buried with him by baptism into death: That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in NEWNESS of life. If your Title to Heaven is indeed settled, by your receiving the Atonement, now is your forty Days before your Ascension into it. Now are ye no more of the World, altho' ye be in it: Your Treasure and Heart are no more there. Ye are no more dwellers in it, as Natives; but travelling thro' it, as Strangers, coming up from the wilderness, leaning on the Beloved, Cant. viii. 5.**

Lastly, If ye have a *saving* Interest in Christ's Death, ye are dead with him to the Law also, Gal. ii. 19. *I through the law am dead to the law.* Ver. 20. *I am crucified with Christ.* Our Lord Jesus took on our Nature to satisfy the Law therein; the whole Course of his Life was a Course of Obedience to it, for Life and Salvation to us; and he suffered, to satisfy it in what of that Kind it had to demand, for that Effect. In a Word, he was *born* to the Law, he *liv'd* to the Law, and he *died* to the Law; namely, for to clear Accounts with it, to satisfy it fully, and get Life and Salvation for us with its good Leave. He was made *under the law, to redeem them that were under the law.* Gal. iv. 4, 5. And when once it fell upon him, it never left exacting of him, till it had got the utmost Farthing, and he was quite free with it, as *dead* to it. Rom. vii. 4. In Token whereof, he got up the Bond, *blotted it out*, yea, rent it in Pieces, *nailing it to his Cross.* Col. ii. 14. Now Christ became *dead* to it, dying to it in his Death on the Cross: So that the *Holiness* and *Righteousness* of the Man Christ, did *thereafter* no more run in the Channel, in which it had run *before*, namely from the Womb to his Grave: That is to say, it was no more, and shall be no more for ever, Obedience perform'd to the Law for Life and Salvation; these having been compleatly gain'd and secur'd, by the Obedience he gave it *from the Womb to the Grave.* Wherefore, my Brethren, if ye are his, ye also are become *dead to the Law by the Body of Christ*, which became *dead* to it on the Cross. Rom. vii. 4. As ye will not be *Libertines* in your Life and Practice, being *dead* to *Sin* and the *World*, with Christ; so ye will not be *Legalists* in your Life and Practice neither, being also *dead* with him to the Law as a Covenant of Works. Your Obedience will run in another Channel, than it did *before* your Union with Christ; even in the Channel of the Gospel. Ye will serve in *Newness of Spirit*, in Faith and Love. The Frowns of a merciful Father will be a Terror to you, to fright you from *Sin*; Love and Gratitude will prompt you to Obedience. The grieving of the Spirit of *Saviour*, will be a Spring of Sorrow to you: And his *shedding Blood* and perfect *Righteousness* will be the Spring-head of all your Comfort before the Lord; your good

Works but Streams thereof, as they evidence your saving Interest in these, are *accepted* through them, and glorify God your Saviour. Ye will not continue to serve in the *Oldness of the Letter*, as before; at what Time the Law was the *Spring* of all the Obedience ye perform'd: Fear of the Punishment of Hell for your Sins, and Hope of the Reward of Heaven's Happiness for your Duties, being the *Wights* that made you go, tho' for all them you often *stept*: Your Sorrows springing from your *ill Works*, under the Influence of the Law alienarly; and your Comforts from your *good Works*, under the *same* Influence: Ye being alive to the Law, and dead to Christ. Rom. vii. 6. But now we are delivered from the LAW, that being dead wherein we were held, that we should serve in NEWNESS of spirit, and not in the OLDNESS of the letter. If by Faith you wholly rely on Christ's Righteousness, the Holiness of his Nature, the Righteousness of his Life, and his Satisfaction for Sin, how is it possible but ye must be dead to the Law? For the law is not of faith, Gal. iii. 12. But if you perform your Obedience for Life and salvation, looking for Acceptance with God on the Account of your Works, you go in a Way directly opposite to the Way of Faith, and either altogether reject Christ's satisfying of the Law, or else impute Imperfection unto his Payment of the Bond. And Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from Grace. Gal. v. 4.

Thus far of the *first* Part of the Covenant, namely, the *conditional* Part.

The SECOND Part of the Covenant,

N A M E L Y,

The PROMISSORY Part.

IN every Covenant, whether it be a proper or improper Covenant, there is a Promise. And in a proper Covenant, the *promissory* Part answers to the *conditional* Part.

nary Part; being an Obligation, which the Party-covenantant to whom the *Condition* is performed, comes under, for some *Benefit* to be bestow'd in view of the Performance of the *Condition*. This is the *Promise* of a proper Covenant, binding on him who makes it, providing the Party contracting with him do his Part. In every such Case, where the Thing is *lawful* and *possible*, it binds in Point of *Truth* and *Faithfulness*, by virtue of *Compact*: In some Cases it binds also, in Point of *remunerative Justice*; to wit, where the *Condition* performed is properly equivalent to the *Benefit* promised.

The Covenant of Grace, made between God and CHRIST as the Head and Representative of his spiritual Seed, is a *proper Covenant*. And in it there is a *promissory Part*, answering to the *conditional Part* already explained: And it is GOD's Part of the Covenant, as the other was the MEDIATOR's. Thereby God hath obliged himself, to make the *Benefits* therein condescended on, *forthcoming*, upon the Consideration of the performing of the *Condition*. And forasmuch as the *Condition* performed by Christ, was strictly *meritorious* of the *Benefits promised*; the Promises are binding and firm, not only in respect of the *Truth* and *Faithfulness*, but also of the *justice*, of God.

Of what Weight and Importance the *promissory Part* of the Covenant is, will appear by the following Considerations.

First, The Covenant hath its Name from this Part of it, being called *the covenants of promise*, Eph. ii. 12. *Covenants*, because, tho' still in itself but one Covenant, yet from its first Promulgation in Paradise, it was often renewed, as to *Abraham*, *Jacob*, the *Israelites* in the Wilderness, and to *David*: And as oft as it was renewed, it was renewed in a *Promise*. The first Covenant had a *Promise* of Life; yet is not it called a Covenant of *Promise*: On the contrary, the *Law*, or *that Covenant*, is opposed to the *Promise*; tho' not in its *Use*, yet in its *Nature*, Gal. iii. 18. *If the inheritance be of the law, it is no more of promise*. For the *Law's Promise* of Life, was suspended on the *Condition* of *Works*, to be performed by Men themselves; Whereas in the second Covenant, Life and Salvation

tion are *promised* to Sinners freely, for Christ's Sake, without Respect to any *Work* of theirs, as the *Condition* thereof.

Secondly, The Covenant is described to us, by the Holy Ghost, as a Cluster of *free Promises* of Grace and Glory to poor Sinners, in which no Mention is made of any *Condition*. Heb. viii. 10. *This is the Covenant:—I will put my laws into their mind, and write them in their hearts: And I will be to them a God, and they shall be to me a people.* Ver. 11. *And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.* Ver. 12. *For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.* These *Promises* with their *Condition*, having been proposed to, and accepted by Christ as *second Adam*, and the *Condition* performed by him; the Covenant comes natively, in the Gospel, to be set before us in them, to be by us received and embraced in and thro' Christ, by Faith. Thus the *Promises* are the Covenant by way of Eminency; even God's Covenant, wherein he hath bound himself to perform his Part, as the Mediator hath already performed *his*. And in this Sense indeed, the Covenant of Grace is *not* conditional, but consists of *absolute Promises*; that is, Promises become *absolute*, through the *Condition* thereof actually performed already: But being considered in its full Latitude, and in respect of Christ; the Covenant and all the *Promises* thereof, are properly and strictly *conditional*.

Thirdly, The *Promises* of the Covenant are the Purchase of the Blood of Christ; the Fruit of his fulfilling all Righteousness, in his Birth, Life, and Death. As the Curse came by the Demerit of Adam's Sin; so the *Promises* are owing to the Merit of Christ's Righteousness, they are the New Testament in his Blood, 1 Cor. xi. 25. From the Promise of the Bread and Water (Isa. xxxiii. 16.) to the Promise of a seat with him on his Throne, (Rev. iii. 21.) they are all the Purchase of his meritorious Obedience even to the Death. Justly are they called *exceeding precious Promises*, 2 Pet. i. 4. as being the Price of his Blood. Of what unspeakable Weight and Importance must they be,

that cost such a Price, between the Father and his own Son!

Fourthly, The great Design and End of the Covenant, is accomplished in the performing of the *promissory Part* thereof: And that is the *Glory of God*, and the *Salvation of Sinners*. The great *Glory to God*, and *Grace to Sinners*, springing up from the *whole* of the Covenant, meet together here, namely, in the Accomplishment of the *Promises*, as all the Rivers meet together in the Sea. The *Promises* were the great Thing the Parties-contracters had in View, when they entred into the Covenant: It was Room for *them*, the Father sought, by his *Proposal* of the Covenant; and *that* was what the Son intended to purchase, by his fulfilling the *Condition*. The *Condition* of the Covenant, is the *Foundation* of the *Promises*; the *Promises*, the glorious *Superstructure* rear'd upon that costly Foundation. The *Administration* of the Covenant, is *subservient* to the Accomplishment of the *Promises*. The *Condition* of the Covenant was performed on *Earth*, in the Space of about *Thirty three Years*: The *Promises* have been a performing, more than *Five thousand Years* on *Earth*, and will be a performing in *Heaven*, thro' the Ages of *Eternity*.

Fifthly, The *Happiness and Comfort* of all the Elect, for Time and Eternity, depends upon the *Promises* of the Covenant. What keeps unconverted Elect Persons from *dying in that State*, and so dropping down to Hell, but the *Promise* of the Covenant? What makes *Grace* overtake them, when they are fleeing from it, but the *Promise*? What *preserves* Grace in them, like a Spark of Fire in an Ocean, that it is not extinguished, but the *Promise*? And what is their *Security and Comfort* in the Face of Death, but the same *Promise*? 2 Sam. xxiii. 5.

Sixthly, The *Glory of the Man Christ*, as Mediator, depends on the *Promise* of the Covenant. This was the *Security*, in the Faith of which he lived on Earth, about the Space of *Thirty three Years*, in a very low Condition; and in End, died an ignominious Death. Psal. xxii. Our Fathers trusted in thee: They trusted, and thou wilt deliver them. He paid the Price of the Redemption of Sinners, while as yet many of the Redeemed were not born

born, nay nor as yet are, and several of them embrew'd their Hands in his Blood: But he rested on the *Promise* of the Covenant. He pleaded it, when he was just entering into the swelling Waves of Death, where he was, like *Jonah*, to be swallowed up, *John* xvii. 5. Now, O *Father*, glorify me with thyself. And in the Faith of the Accomplishment of the *Promise*, he compleated his Performance of the Condition: For the joy that was set before him in the *Promise*, he endured the cross, despising the shame, *Heb.* xii. 2.

Lastly, God hath sworn the *Promise* of the Covenant. I have made a covenant with my chosen: I have sworn unto *David* my servant. The Apostle tells us, that God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, *Heb.* vi. 17. A tender Man will not swear a *Promise*, but in a Matter of Weight. Of what unspeakable Weight and Importance then, must the *Promise* of the Covenant be, which the God of Truth hath confirmed with his Oath?

Now, for clearing of this *Part* of the Covenant, we shall, (1.) Consider of the Promises in general; and, (2.) Take a more particular View of them.

Of the Promises in general.

AS to the Promises in general, two Things are to be enquired into: First, What are the general Kinds of them; and secondly, To whom they are made.

I. As to the general Kinds of the Promises; considering the Parties, on whom the Promises of the Covenant of Grace have their direct and immediate Effect, they appear to be of two general Kinds.

First, Some of them have their direct and immediate Effect on CHRIST himself, the Head of the Covenant; such as the Promise of Assistance in his Work, and the Promise of a Name above every Name. So in the first Covenant, there were Promises, which were to have their direct and immediate Effect on Adam himself, and look'd not, but mediately and indirectly to his Posterity,

such of them, at least, as should have lived after the complete fulfilling of the Condition of that Covenant: Namely, the Promises, of *natural Life continued in Vigor and Comfort*, and of *spiritual Life continued in Favour and Fellowship with God*, during the Course of his *probationary Obedience*.

Secondly, Others of them have their *direct and immediate Effect* on Christ's *spiritual Seed*, comprehended with him in the Covenant; such as the Promises of *Regeneration*, of the *new Heart*, and *cleansing from the Defilement of Sin*. So in the first *Adam's Covenant*, the Promise of *Life* contained a Promise of the *holy Conception and Birth* of his *natural Seed*: In respect of which, the Promise would have had its *direct and immediate Effect*, not on *Adam* himself, but on his *Posterity*.

II. The next Thing to be considered, is, *To whom they were made*. And we may take up this Point, in two Things.

FIRST, The Promises of the first Sort, namely, These having their *direct and immediate Effect* on the *Person of CHRIST*, were made to *Christ* himself. Of this no Doubt can be moved. And they were made to him as *Head* of the Covenant, the *second Adam*, the *Representative* of his Seed. This appears from our Text, wherein he is called the *Chosen*, the *Head-Elect*, and *Representative* of the Election, *David God's Servant*: In which Capacity, the Covenant was *cut off*, or *made*, to him, by the Father. 'Tis evident, that all the Promises of *Assistance* in his Work, and of his subsequent *Reward*, were made to him, in View of his Performance of the *Condition*: And therefore, since he performed the *Condition*, as *Head* of the Covenant, *second Adam*, and *Representative* of his Seed; these Promises were made to him in *that Capacity*.

The Promises of this Kind then were made to Christ only. And that was the *peculiar Honour* put upon the *Head* of the Covenant, in the *promissory Part*; as it was his *peculiar Burden* to fulfil the *conditionary Part*. So he hath the *Name which is above every Name*, and is *anointed with the oil of gladness above his fellows*. In the *Election*, whereof he is the *Head*, he shines above the rest, as the *Sun* in his *meridian Brightness*, above the twinkling Stars.

He

He is the *Benjamin*, at God's Table with his Brethren; whose *Mess* of Promises in the Covenant, is, *five times so much as any of theirs*: The *Joseph*, who was *separate from his brethren*, in fulfilling the Condition of the Covenant, and hath a *double Portion* in the promised Land, made over to him, as the *first-born amongst many brethren*.

Nevertheless, as the Honour and Prosperity of the *Head*, redound to the *Members*; their Interest, in respect of their Union and Communion, being a joint Interest: So the Glory and Honour settled on CHRIST, by *Promise*, are a Spring of Grace and Glory to his *Members*, an enriching Treasure, *their Glory and Crown*. He is that *Head of Gold*, which puts a Glory on the *Body*: And the *Ointment* poured upon the *Head*, cannot miss to go down to the *skirts of his garments*. And hence is, (1.) The continual Cry of Prayer by the whole Company of the Faithful, for the *accomplishing* of the Promises made to the Mediator, *Psal. lxxii. 15. Prayer also shall be made for him continually*. 'Tis evident, that *Psalms* concerns the *Messias*. But Prayer made continually for CHRIST! How can that be? Why, 'till the World end that Cry in Prayer, shall never cease among the Faithful, *Thy kingdom come*, *Matth. vi. 10*. It began with *Adam's* embracing the Promise, by Faith; was *carried on* all along the Time of the Old Testament: And now it hath been sounding in the New Testament Church more than Sixteen hundred Years, and shall not cease until the Consummation of all Things. (2.) Hence also the joyful *Acclamations of Praise*, by the same Company, for the *Accomplishment* of Promises to the Mediator. Whensoever there appears any such Accomplishment made, 'tis Matter of Joy to the Church; and the more there appears of it, the Joy is the more increased. Thus the Church hath a song, upon the fulfilling of the Promise, of the gathering of the *Nations* unto him, *Isa. xii. 1*, of his Victory over *Antichrist*, *Rev. xix. 1*, of the Calling of the *Jews*, *ver. 6*. And when, the End being come, all the Promises made to him shall be accomplish'd; that will afford them an everlasting Song of Praise.

SECONDLY,

SECONDLY, The Promises of the other Sort, namely, these having their *direct* and *immediate* Effect on the *Elect*, are made to Christ *primarily*, and to them *secondarily*: First, to the *Head*; then, to the *Members*, through him.

First, The Promises having their *immediate* Effect on the *Elect*, are made to CHRIST *immediately*, *primarily*, and *chiefly*. God hath, in the Covenant, promised *Grace* and *Glory*, all that pertains to *Life* and *Godliness*, unto a select Company of Mankind: But the Promise of all these, was *first* and *chiefly* made to CHRIST their *Head*; so that he hath not only an *Interest* in these Promises, but the *chief* Interest in them. This appears by several Documents from the Word of God.

1. The Apostle testifies, that *the promises were made to the seed, which is Christ*, Gal. iii. 16. And the Promises he speaks of, are the Promise of the *Blessing*, of the *Spirit*, ver. 14. of the *Inheritance*, ver. 18. the Promises received through *faith*, ver. 14. Even *these* are made to Christ the *Head* of the Body. This is confirmed by these Passages, which shew God's Covenant to be made with *Christ*, and in the mean Time explain it by a Promise of the Happiness of his *Seed*, Psal. lxxxix. 3 with 4. ver. 28 and 29. ver. 35 and 36. And what is more *natural*, than to make a Promise to a *Father*, in Favour of his *Children*?

2. Our Lord Jesus is *constitute* the *heir* of all things, (Heb. i. 2.) in virtue of the Promise of the Covenant, *I will make him my first-born*, Psal. lxxxix. 27. Now if Christ, as the *second Adam*, be *heir* of all things, by his Father's Promise, the Promises of all Things are made to him; and consequently, the Promise of *eternal Life*, comprehending all Happiness to his People, is made to *him* in the *first Place*. So Christ is the *first* and *chief Heir*, and they are *secondary Heirs* in and through him. Hence in view of the great Promise of the Covenant, *I will be their God*, our Saviour hath that endearing Expression, *I ascend unto my Father and your Father, and to my God and your God*, John xx. 17. Compare Rom. viii. 17. *And if children, then heirs, heirs of God, and joint-heirs with Christ.*

3. As in the Covenant of Works, God promised Life to *Adam's natural Seed*, upon Condition of his perfect Obedience; which is evident from Death's coming on them by his Disobedience: So in the Covenant of Grace, he hath promised Life to *CHRIST's spiritual Seed*, upon Condition of his Obedience: For *as in Adam all die, even so in Christ shall all be made alive*, 1 Cor. xv. 22. But that Promise of Life for *Adam's natural Seed*, was primarily made to *Adam* himself, while as yet none of them were in Being; and they were to partake of it, only through him, to whom it was made as their Representative. Therefore, the Promise of Life to *CHRIST's spiritual Seed*, was made chiefly to *CHRIST* himself; and to *them*, only in and through him. Accordingly we are told, that the Promise of *eternal Life*, upon which the Hope of Believers is built, was made *before the world began*, Tit. i. 2. And, to whom could it be then made, immediately and primarily, but to Christ the Head of the Covenant?

Lastly, These Promises contain a Part of the Reward, made over in the Covenant, to Jesus Christ, *Who for the joy that was set before him, endured the cross*, Heb. xii. 1. A great Part of which Joy lay here; *He shall see his seed---the travel of his soul*, Isa. liii. 10, 11. All of these Promises were the Price of his Blood, to him; the Purchase of his Obedience and Death; therefore called *the New Testament in his Blood*. To whom could the Reward be chiefly promised, but to him, who performing the Condition, wrought the Work? Unto him therefore it was of Debt, namely in virtue of the Promise, which made it due to him, upon his performing of the Condition. The Blessings of the Covenant, which come on the Elect, are certainly to be considered as a Reward to Christ, as well as a free Gift to them. And considering them in the first of these Views, there is no more Absurdity in the Promise of the new Heart's being made to *CHRIST*, than in a Physician's making a Promise to a Father, to cure his lame Child, when he hath given him Security for his Fees: In which Case, the Child cannot look on the Promise as made to himself at all, but secondarily through his Father, who was the Party-contractor.

This is a Point of considerable Weight, and serves both to *inform* our Minds, and direct our *Practice*: For the following *Inferences* from it, are native.

(1.) The Promises of the Covenant are not made to the *Believer's good Works*; but to *Christ's Works*, and to the *working Believer* in him. Unto the Believer they are absolutely *free*, and not of *Debt*; and therefore are not made to his *Works*: For to him that *worketh*, is the reward not reckoned of *grace*, but of *debt*, Rom. iv. 4. There is indeed a comely Order of the Promises, whereby the Promise of *Purity of Heart* to the Elect, goes before the Promise of their *seeing God* in Heaven; the Promise of *Humiliation*, before that of *lifting up*: Whereupon, it is declared in the *Administration* of the Covenant, that the *pure in heart* shall see God, that they who *humble themselves* shall be *lifted up*: And thus *godliness* hath promise of the life that now is, and of that which is to come, 1 Tim. iv. 8. But the Foundation of all these Promises, whether of Things that are our *Duty*, or our *Privilege*, what they all depend upon as their proper *Condition*, is the *Obedience of Christ* allenarly; they being all made to him, in the first Place, the latter as well as the former.

(2.) The *first Grace*, whereby the dead Elect are quickened, and made to *believe* and *unite* with Christ, is conveyed to them in the Channel of a *Promise*, as well as the Grace following Faith; Ezek. xxxvi. 27. *I will put my spirit within you*. For altho' in their natural State, they are not capable of a believing Pleading of the Promise; nor have they, at that Time, a personal *saving Interest* in the Promises: Yet, the Lord Jesus knoweth them that are his, and for whom the Promises were made to him; and, having the *Administration* of the Covenant in his own Hand, he cannot fail of seeing to the accomplishing of them, in the appointed Time. Howbeit they, being *dead in trespasses and sins*, cannot consult their own Interest: Yet he, having the chief Interest in the Promises, will not neglect his own Cause; but will see them exactly accomplished.

(3.) The Way to be *personally* and *savingly interested* in the Promises, for Time and Eternity, is to *unite* with Christ

Christ by Faith: For all the promises of God in him are Yea, and in him Amen, 2 Cor. i. 20. Would ye faint know, how the great and precious Promises may become yours? Why, they are all his; they are all made to him. Take him, and they are yours: Even as he who marries the Heiress, hath a Right to her Portion, and all the Bills and Bonds, wherein any of it is contained.

(4.) When through *Deadness* and *Darkness* of Spirit, whether arising from some Conscience-wasting Guilt, or otherwise, your Faith of the Promise is fail'd, and you cannot again fasten your Grip upon it, because you can see no Good in you: Embrace Christ again, and the Promise in him, notwithstanding of your seen and felt Sinfulness and utter Unworthiness: And by no Means stand off from the Promise, until you be in better Case; but say with the Psalmist, *Iniquities prevail against me: As for our transgressions thou shalt purge them away*, Psal. lxxv. 3. For as the Goodness in you, was not the Ground of the Promise; so the Evil in you doth not overturn it, and make it of none Effect. The Foundation of the Promise stands sure in Christ, whatever Alterations the Frame and Case of a Believer's Spirit do undergo. It is established as the Moon, (Psal. lxxxix 37.) which is still the same in-itself, notwithstanding of the Variety of its Appearances to our Sight, one while waxing, at another Time waning.

(5.) The true Way to plead the Promises, is to come to God in the Name of CHRIST, and plead the fulfilling of them to us for his Sake, John xvi. 23. *Whatsoever ye shall ask the Father in my name, he will give it you*. Mat. xxi. 22. *Believing, ye shall receive*. Dan. ix. 17. *O our God—cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake*. To ask in Christ's Name, believing, is to present one's self before the Lord, as a Member of Christ, joined and cleaving to him offered unto us in the Gospel; and for the Sake of the Head, to implore the free Favour of the Promise, relying on his Merit for obtaining it. This is the Import of that Passage, Gen. xii. 3. as it relates to Christ, *In thee shall all families of the earth (to wit, that shall be blessed) be blessed*, or rather; as the original Word properly signifies,

be made to kneel, namely, to receive the Blessing; all that are blessed being *blessed* in Christ, Eph. i. 3. Compare Philip. ii. 10. This is the Method, in which God dispense the Favours of his Promise, 2 Sam. vii. 21. *For thy words sake, and according to thine own heart hast thou done all these great things.* Compare 1 Chron. xviii. 19. *For thy Servant's sake, and according to thine own heart hast thou done all this greatness;* i. e. For the Sake of the WORD thy SERVANT the *Messias*: For as both these Passages are a Narration of the very same Thing, there is no Manner of Difference at all between them; in the Original, save that where the one hath *thy Word*, the other hath *thy Servant*.

(6.) Believers may hereby *strengthen* their Faith of the Accomplishment of the *Promises* to them. Whatever *easy* Work some have, in maintaining their *presumptuous* Hopes of the Mercy of God to eternal Life; while, not seeing the *heinous* Nature of their *Sin*, they build their Hopes on something in *themselves*, rather than upon the *free* Promise of the Covenant, in *Christ Jesus*: Yet unto the serious Godly, no small *Difficulty* in *believing*, doth arise from the joint View of the *Greatness* and *Preciousness* of the Promises, and the *Greatness* of their *Sins* and of their *Unworthiness*. Hence they are ready to say, Can ever *such* Promises be made out to such a one as I am? And truly, there is nothing in them, that can furnish an Answer to this grave Case. But here is a satisfying Answer to it: The Promises are all of them made to CHRIST chiefly, even to him who purchased them with his Blood; and *justice* requires, that they be performed to *him*: And being performed to him, they must needs have their Effect on all his Members, for whom, because in themselves *unworthy*, he merited them. So the Soul may say, *However unworthy I am, yet HE is worthy for whom God should do this.*

Secondly, The Promises having their *immediate* Effect on the Elect, are made to THEMSELVES, *secondarily*, in and through Christ. As he hath the *fundamental* and *chief* Interest in them; so they have a *derived* Interest in them, through him. There was from *Eternity* a legal Union between Christ and them, in the Covenant; whereby

whereby their Debt became *his*, and the Promises made to him became *theirs*. As, upon the one Hand, *the Lord laid on him the iniquities of us all*, Isa. liii. 7. so, on the other Hand, *Grace was given us in Christ Jesus, before the world began*, 2 Tim. i. 9. In Time, there is a real myltical Union made between him and them, upon his taking Possession of them by his Spirit, and dwelling in them by Faith. The former constituted a Right for them, unto the Promises, in Christ the Head: The latter vests them with a Right thereto, in their own Persons, thro' him; as being actual Members of his Body. In respect of the one, *eternal Life* is said to be *promised*, and *Grace* said to be *given us, before the world began*, Tit. i. 2. 2 Tim. i. 9. In respect of the other, Believers are called *the heirs of promise*, Heb. vi. 17. *Partakers of his promise in Christ*, Eph. iii. 6. And the *promise is given to them that believe*, Gal. iii. 22.

Thus it appears, that these Promises are made to Christ's Spiritual Seed, as well as to himself; tho' primarily to him as the Representative, on whom the fulfilling of the Condition was laid; and but secondarily to them as the represented, who were to receive the Benefit. And hence ariseth another Difference, namely, That, properly and strictly speaking, the Promises were conditional to Christ, but they are absolute and free to us: Even as the Promise of Life in the first Covenant, which was conditional to Adam, would have been absolute to his natural Seed, the Condition once being fulfilled. Thus Christ's Merit, and the free Grace of God, meet together in the Covenant: Justice is fully satisfied, and Grace runs freely, in that Channel; the Promises being all purchased at the full Rate, but no Part of the Price advanced by us. Hence we obtain precious Faith with all other saving Benefits, through the righteousness of God, and our Saviour Jesus Christ, (or rather, the righteousness of our God and Saviour Jesus Christ) as the proper Condition of them all, 2 Pet. i. 1. And in the mean Time, God blotteth out our transgressions, for his own sake, Isa. xliii. 25. And all things that pertain unto life and godliness are given (or gifted) unto us, 2 Pet. i. 3.

of

Of the Promises peculiar to Christ.

HAVING spoken of the Promises in general, we come now to take a more particular View of them; and first, of the Promises peculiar to CHRIST himself. These are many, but may all be reduced to three Heads, to wit, the Promise of Assistance, of Acceptance, and of Reward of his Work.

FIRST, Our Lord Jesus had a Promise of ASSISTANCE in his Work, *Psal. lxxxix. 21. Mine arm shall strengthen him.* Having undertaken the Work of our Redemption, he had his Father's Promise, that when it came to the setting to, he would strengthen and uphold him in going through with it, *Isa. xlii. 1-----4.* And in the Faith of this covenanted Assistance, he went thro' the hardest Pieces thereof, *chap. 1. 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.* Ver. 7. *For the Lord God will help me.* Accordingly, in his Heaviness in the Garden, There appeared an angel unto him from heaven, strengthening him, *Luke xxii. 43.* And this promised Assistance was the Token of his Father's good Pleasure in, and liking of, the Work, while it was a doing.

SECONDLY, He had a Promise of the ACCEPTANCE of his Work, when once done; of the Acceptance thereof, as a full Discharge and Performance of the Condition of the Covenant, entitling him to the promised Reward. Hence, in view of the sure Performance of his Work, the Acceptance thereof was, at his Baptism, proclaimed by a voice from heaven, saying, *This is my beloved son, in whom I am well-pleased,* *Mat. iii. 17.* And it was renewed, at his Transfiguration, a little before his Passion, *chap. xvii. 5.* Unto this Promise of Acceptance, belongs the Promise of his Resurrection, and of his justification.

1. The Promise of his Resurrection from the dead, *Psal. xvi. 10. Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption:* Which is expounded of the Resurrection of Christ, *Acts ii. 31.* God, by raising Christ from the dead, did in Effect declare his Acceptance of the Work by him performed. It

evidenced the Debt to be fully cleared, that he who laid him up in the Prison of the Grave, did bring him out of it again; sending his Angel to *roll away the stone from the door* of it, and so to dismiss him legally. For thus it was agreed in the Covenant, that, as Christ should give himself to the Death, for the Satisfaction of Justice; so the Father should *bring him again from the dead*, in respect of that Satisfaction made by his Blood, Heb. xiii. 20.

2. The Promise of his *Justification*, Isa. l. 8. *He is near that justifieth me.* The Accomplishment of which is observed by the Apostle, 1 Tim. iii. 16. *God was manifested in the flesh, justified in the spirit.* Our Lord Jesus Christ, having no personal Sins to be pardoned, needed no *personal justification*: But as he was the Surety of the Elect, and had *the iniquities of them all laid on him*; it was provided in the Covenant, as just, that, the Work he had undertaken, being performed, he should have an *official justification*. Having paid the Debt, he had by *Promise*, a full and ample Discharge thereof, under the Hand and Seal of Heaven. And here lies the great Security of his People, against the Law's Demand of *satisfaction* from them.

LASTLY, He had a Promise of a glorious REWARD, to be confer'd on him as the proper Merit of his *Work done*. There was a *joy set before him*, in the Promise, for which he *endured the cross, despising the shame*, Heb. xii. 2. Never was there such a *Work* wrought; and never was there such a *Reward* promised. Unto it there belongs a *fivefold Promise*.

1. The Promise of a *new Kind of Interest* in God, as his God and Father, Psal. lxxxix. 26. *He shall cry unto me, Thou art my Father, my God.* Our Lord Jesus had God to his Father, by eternal Birth-right: But there was a new Relation constituted, between God and CHRIST as the *second Adam* Head of the Covenant, founded upon his undertaking and fulfilling the Covenant-condition; whereby he became *Heir of God* as his Heritage, according to that of the Apostle, Rom. viii. 17. *Heirs of God, and joint-heirs with Christ*; namely, *with Christ* as the *primary Heir*. For by his Obedience unto Death, he pur-

purchased the Enjoyment of God, as a God and Father. I do not say, he purchased it for *himself*; the Man Christ needed not to do *that*, forasmuch as he had it, in virtue of the personal Union of the two Natures: But he purchased it for Sinners, who had lost all saving Interest in God, but could not be happy without it.

2. The Promise of a glorious *Exaltation*, to be the Father's *honorary Servant*, Prime Minister of Heaven, as great *Administrator* of the Covenant, *Isa. lii. 13. Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high. Chap. xlix. 8. I will---give thee for a covenant to the people.* In fulfilling the Condition of the Covenant, he took upon him the form of a bond-servant, and humbled himself even unto the death of the cross: Wherefore God also, according to the Promise of the Covenant, hath highly exalted him to the Prime Ministry of Heaven, and given him a name as great Administrator of the Covenant, which is above every name; that at the name of Jesus every knee should bow, *Philip. ii. 7, 8, 9, 10.* The Nature, vast Extent, and Importance of this Promise, will afterwards be unfolded, when we come to treat of the *Administration* of the Covenant, in virtue thereof put in the Mediator's Hand.

3. The Promise of a Seed and Offspring, numerous as the Stars of Heaven, *Isa. liiii. 10. He shall see his seed, Gen. xv. 5. so shall thy seed be; namely, as the stars of the sky in multitude, Heb. xi. 12.* Even the whole Multitude of the Elect, all of them to live by his Death, and to bear his Image as a Child doth that of his Father. He consented to suffer the Pangs of Death: But they were *travailing Pains*, to issue in a numerous Birth. He was as a corn of wheat to fall into the ground, and die: But the Promise secured to him, on that Condition, his bringing forth much fruit, *John xii. 24.* 'Tis in Pursuance of the Accomplishment of this Promise, the Gospel continues to be preached from Age to Age; forasmuch as in virtue thereof, *As many as are ordained to eternal life shall believe.*

4. The Promise of his inheriting all Things, as primary Heir, *Psal. lxxxix. 27. I will make him my first-born.* So the Apostle says, God hath appointed him heir of all things,

things, Heb. i. 2. And Christ himself declares his being put in Possession accordingly, *Mat. xi. 27. All things are delivered unto me of my Father*. Thus he hath by Promise, suitable Treasures for the supporting of the Dignity confer'd on him. But of this also, more afterwards.

Lastly, The Promise of *Victory and Dominion* over all his and his Peoples Enemies, *Psal. lxxxix. 23. I will beat down his foes before his face*. He was to encounter with *Satan, Sin, and Death*, in the Quarrel of the designed Heirs of Glory; and no sooner was he engaged against them, but the wicked *World* of Men began a War with him too: But he had his Father's Promise, for *Victory and Dominion* over them all; That, howbeit he should get the first Fall, and die, in the Battle, yet his Death should be the Destruction of *Satan's Dominion, sin's Power, and Death's Bands* over his People; and that whosoever should go about to support that tottering Interest, should fall under him. *Psal. cx. 1. The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool*.

And thus far of the threefold Promise peculiar to Christ himself, in the Covenant,

Of the Promise of ETERNAL LIFE to the Elect,

CONSIDERED

In Three PERIODS.

THE Promises common to the *Elect*, made in and thro' Christ unto them, in the Covenant, are also many. A particular Enumeration of them I intend not, tho' every one of them is more *precious* than the Gold of *Ophir*: But it would be profitable for serious Christians, as they read thro' the Old and New Testament, to mark them in their Bibles, for their spiritual Treasure, stor'd with such Variety, as affords what is suitable for every
Case

Case they can be in. They are all comprehended in, and may be reduced unto, this One, to wit, *The Promise of ETERNAL LIFE*; for which the two following Texts may be view'd.

Tit. i. 2. *In hope of eternal life, which God that cannot lie, promised before the world began.*

1 John ii. 25. *And this is the promise that he hath promised us, even eternal life.*

In which Words, Three Things for our Purpose offer themselves to be observed. 1. The great and comprehensive *Promise* of the Covenant of Grace, the Sum of all the Promises therein, to Sinners; namely, *The Promise of LIFE ETERNAL*: That's the Order of the Words in the Original. The Covenant is a Covenant of Life, design'd for restoring dead Sinners to Life: And so the Promise of it, is a *Promise* of LIFE. And that Life is ETERNAL. 2. The *Date* of this Promise, *before the World began*. While as yet Time was not, and the Foundation of the World was not laid, it was made, and *eternal Life* thereby secur'd to the Elect. 3. The *Parties* concern'd in it. The *Maker* of the *Promise*, was GOD that cannot lie; whose Promise therefore must needs take Effect. And, by special Appropriation, 'twas the Father: It was HE that made it, Ver. 24. *Ye also shall continue in the Son, and in the Father.* Ver. 25. *And this is the promise that he hath promised us, &c.* The Party it was made to, is (1) And chiefly, *Jesus Christ*, the second Adam Head of the Covenant: For there's no Necessity, to recede from the proper Signification of the Word here used, which is *promising*; to a *cataphrestical* one, to wit *purposing*: Since the Promises were made to *Christ*, Gal. iii. 16. And he really was *before the World began*, and consequently then capable of having a *Promise* made to him. (2.) The *Elect* in him. *He hath promised us*, namely, *us* legally in him *before the World began*; that is, the *Elect* who apply and plead the Promise then, when they believe.

And hence ariseth this Truth, viz. *The great and comprehensive promise to Christ's spiritual seed, in the covenant, is the promise of LIFE ETERNAL, made from eternity to Christ, and so them in him.*

For opening of this *Promise of the Covenant*, we shall view it (1.) More generally, (2.) More particularly,

I. In the *general*, it speaks two Things, to wit, *all true Happiness*, and the *Everlastingness* of that Happiness.

FIRST, It comprehends, as the Matter thereof, *all true HAPPINESS*. For *Life* is used for *Happiness*, in the holy Language, 1 Sam. xxv. 6. So John iv. 50. And 'tis so used in the *Stile* of both Covenants, Rom. x. 5. *The man which doth those things, shall LIVE (i. e. be happy) by them.* Hab. ii. 4. *The just shall LIVE (i. e. be happy) by his Faith.* The Damned have a *Life* in Hell, that will last for ever: But in the *Stile* of the Holy Ghost, they never see *Life*, they are depriv'd of *eternal Life*; because their *Life* is not a *happy Life*, but a miserable one. It is evident from the Writings of the Prophets and Apostles, that the *Death* threatned in the Covenant of Works, comprehended *all Misery*, in this World and in the World to come; and consequently, that the *Life* therein promised, comprehended *all Happiness* in Time and Eternity. Forasmuch then as the *Life* promised in the Covenant of Grace, was design'd for retrieving the Loss Sinners sustain'd by the Fall; it must needs, in its Comprehension, go as wide as the *Death* which thereby they became liable unto. From all which we conclude, that God, in promising *Life* to the Elect in Christ, hath promis'd them *all Happiness*, which accordingly goes under the Name of *Life*, simply, in the Scripture, 1 John v. 12. *He that hath the Son hath life.* And thus the *Covenant-life* extends to all *Welfare* of the *whole Man*, and to all the *Means* by which it is compassed.

FIRST, The *Covenant-life* extends to *all Welfare* of the *whole Man*, *Soul* and *Body*; the latter, as well as the former. And therefore, from the *Covenant* our Lord proves the *Resurrection* of the *Body*, against the *Sadducees*, Matth. xxii. 31, 32. Tho' the *Soul* is the *principal Part*, it is not the *only Part*, therein provided for. In virtue of the *Covenant*, *The body is for the Lord, and the Lord for the body*, as well as the *Soul* is for him, and he for it, 1 Cor. vi. 13. As the *Body* had its Share, in the *Death* threatned in the first *Covenant*; so it hath, and shall have, its Share in the *Life* promised in the second. Since the *Pri-*

of the Redeemer's Blood, was paid for the *Bodies* of his People, in his fulfilling the *Condition* of the Covenant; the *Life* secur'd in the *Promise*, must extend to *them*, as well as to their *Souls*.

Secondly, It extends to *all the Means* by which *that* Welfare is to be compassed, begun, advanced, and perfected. *Whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours*, 1 Cor. iii. 22. For the securing of the *Benefit* itself, by *Promise*, secures *all the Means* by which it is to be brought about. Hence the Covenant descends, even to the *Bread* and the *Water*, necessary for the Support of natural Life, *Isa.* xxxiii. 16.

SECONDLY, The *Promise* comprehends the EVERLASTINGNESS of that *Happiness*. 'Tis not only *Life*, that is promised; but *LIFE ETERNAL*, *life for evermore*, *Psal.* cxxxiii. 3. which from the *Moment* it is given, shall never be extinguished, thro' the *Ages of Time and Eternity*. In the *Stile* of the *Scripture*, *eternal Life* is not restricted to the *State of Glory in Heaven*. But the *LIFE* communicated to a *Sinner*, in the first *Moment* of his *Union* with *Christ*, is *ETERNAL*; it is the *eternal Life* promised in the *Covenant*, according to the *Scripture*, *John* iii. 36. *He that believeth on the Son, HATH everlasting life*. See *Chap.* v. 24. *1 John* v. 11, 12. Hence, from the *Promise* of the *Covenant*, *the just shall LIVE by faith*, the *Apostle* proves the *Perseverance* of the *Saints*, *Heb.* x. 38. A plain *Evidence*, that *Perseverance* in *Grace*, in this our *State of Imperfection*, is a *Part* of the *eternal Life* promised in the *Covenant*, as well as *Heaven's Happiness*. And thus the *Covenant-life* extends to *that which now is*, and *that which is to come*, *1 Tim.* iv. 8.

First, It extends to *the Life that now is*, in this *World*. And this is that *ETERNAL LIFE* begun in the several *Parts* thereof, with *Respect* both to *Soul* and *Body*. If Men measure *Happiness* by the *Smiles* and *Frowns* of common *Providence*, no *Man* indeed can be counted *happy* before *Death*. But the *sacred Oracles* teach us to take our *Measures* of it another *Way*, to wit, by a *personal saving Interest* in the *Covenant*; and do pronounce them *happy*, whose *God is the Lord*, whatever be between them and the

the Grave, *Psal. cxliv. 15.* So, there's promised in the Covenant *Happiness begun* in this Life, both as to Soul and Body; the Happiness of the *Way* to the Kingdom; *Salvation happily begun*, and infallibly to be *carried on*.

Secondly, It extends to *the Life that is to come* in the other World. And *that* is the same *ETERNAL LIFE consummated and perfected*, in respect both of Soul and Body, in Heaven. There the *Promise* of the Covenant, is to receive its full Accomplishment; of which Believers now have the *Earneſt*, which is not only a *Part* of the Thing promised, but an *Aſſurance* of the whole.

II. For a more particular View of the *Promise of eternal Life* to the Elect, it may be conſidered in three *Periods*; (1.) Before their Union with Christ; (2.) From their Union with Christ, until Death; and (3.) From Death, thro' Eternity. Of the Operation of the *Promise*, in the *first* and the *last* of these *periods*, we know but little; and indeed not much of it, in the *middle* Period. For it is like a River, iſſuing from a hidden Spring, and running far *under* Ground; then, *riſing* above Ground, and running on, till it go forth into the *Ocean*. The hidden Spring, from whence the *Promise of eternal Life* to the Elect iſſueth forth, is, God's free *Grace*, which was given us in Christ *Jeſus*, before the world began, 2 Tim. i. 9. It runs under Ground, undiſcernible even to the Parties themselves, till the Moment of their Union with Christ, in effectual Calling; then *riſing*, it runs on, as it were, above Ground, in visible Streams, until Death; and thereafter, it runs full and perſpicuous thro' the Ages of Eternity. We ſhall take a View of the *great Lines* of the *Promise*, in theſe its ſeveral *Periods*.

P E R I O D I.

Before Union with Christ.

IF we conſider the *promise of eternal Life* to the Elect, as ſtanding in the Covenant, and as accompliſh'd to them, and having its Effect on them, before their Union with Christ; we may perceive two *great Lines* in it: Namely,

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Namely, a Promise of their *Preservation*, and a Promise of the *Spirit*; of which in order.

I. *The Promise of PRESERVATION.*

The *Promise of eternal Life* to the Elect, in the Covenant, comprehends a *Promise* of their *PRESERVATION*, till the happy Moment of their *spiritual Marriage* with Jesus Christ, wherein they shall be settled in a *State of Grace*. Ezek. xvi. 6. *And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, live.* Heb. *I said to thee live in thy blood*; as several approved Versions do read it. In this illustrious Passage of Scripture, is shewed, under the Similitude of an *exposed* or *out-cast* Infant, the natural State and wretched Condition, in which God found *Israel*, and finds all the *Elect*; the former being a *Type* of the latter. There is a twofold *passing by* this wretched *Out-cast*, and these at two very distant Times, intimated by the Holy Ghost. The first, on the *Day* she was *born* and *cast out*, Ver. 4, 5, 6. The second, after she was *grown*, and become *marriageable*; at what Time she was actually *married*, Ver. 7, 8. The former refers to the Time of the *Elect's* coming into the *World* in their natural State, not only as *born* into it, but as beginning to act in it as *rational Creatures*: The latter, to the Time prefixt in the eternal Purpose, when, by Means of the *Law* in the Hands of the *Spirit* of *Bondage*, their *Breasts*, as it were, are *fashioned*, in the Work of *Conviction*; upon which ensues their *spiritual Marriage* with Christ. But, how is the *Out-cast* preserved in the Interval, that she perisheth not in her wretched Condition? Why; tho' no *Hand* was laid upon her, yet a *Word* was spoken, which secur'd her *Life* in a Case *naturally* deadly. At the *FIRST* *passing by* her, in the *Day* she was *born* and *cast out*, God said to her, *live in thy Blood*: That is, "notwithstanding that thou art lying in the *open Field*, in thy *Blood*, thy *Navel* not dressed, so that according to the Course of Nature, thy *Blood* and *Spirits* must quickly *fail*, and this thy *Birth-day* must be thy *Dying-day*; yet, I say unto thee, *LIVE*: Thou shalt not *die* in that Condition, but grow up in it, being *preserved* till the happy Mo-

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“ment of the design’d Marriage.” And this is the *Promise* of the Elect’s PRESERVATION in their natural State. And it hath two great Branches: One respecting their *natural Life*; another, respecting their *spiritual Death*. The

First is a *Promise* of the *Continuation* of their *natural Life*, till such Time as they be made Partakers of *Life in Christ Jesus*. God has said it; *they shall live*, tho’ in the *Blood* of their natural State. So it is not possible, they should *die* before *that* Time, whatever Dangers they are brought into; even tho’ a Thousand should fall at their Side, and Ten thousand at their right Hand: For by the *Promise* of the Covenant, there is an *unseen Guard* about *them*, to defend them. ’Tis in virtue hereof, that all along during the Time they are in *that* State, they are *preserved*, whether in the Womb, or coming out of it, or in all the Dangers of Infancy, Childhood, Youth, or whatsoever Age they arrive at therein. This is it, that so long as they are unconverted, doth so often bring them back from the *Gates of Death*; returning them in Safety, when either by Diseases, or other Accidents, they’re past Hope in their own Eyes, and in the Eyes of Friends and Physicians. Tho’ the elect *Thief* was, in his natural State, nail’d to the Cross; yet *Death* had no Power to come at him, so as to separate his Soul from his Body, till such Time as he was once *unwed* to Christ by *Faith*, and made Partaker of a new Life in him. The

Second is a *Promise* of keeping the *Grave-stone* from off them in their *spiritual Death*. The *Grave-stone* is the *Sin against the Holy Ghost*, the unpardonable Sin; which, on whomsoever it is laid, makes their Case, from that Moment, irrecoverable, that thenceforth they *can* never rise from spiritual Death to Life, *Mark* iii. 29. *He that shall blaspheme against the Holy Ghost hath NEVER Forgiveness*. But, altho’ the Elect in their natural State, being *dead in Sin* as well as others, may thro’ the Activity of reigning and raging Lusts, so rot in their Graves as to be most abominable in the Eyes of God and all good Men; yet, because of the *Promise* of the Covenant, it is not possible, that *that* *Grave-stone* should be laid on them. There’s an *invisible Guard* set on their Souls; as well

well as on their *Bodies*: And so it is infallibly prevented, as may be learn'd from that Expression of our Saviour, *Matt. xxiv. 24. Inasmuch that (if it were possible) they shall deceive the very Elect.* While they are Satan's *Captives*, he may drive them to a prodigious Pitch of Wickedness. So did he with *Manasseh*, and *Paul*: But, as far as he had carried them, he could not carry them forward that Step.

This *Promise* of the Elects *Preservation*, as it is, with the Rest, founded on the Obedience and Death of Christ; whereby *eternal Life* was purchased for them, and consequently these Benefits in particular, failing which, they would be ruined for ever: So it is a-Kin to, and seems to be grafted upon, the *Promise* of *Assistance* made to Christ in the Covenant; by which a Divine Support was ensur'd to him, during all the Time the Sins of the Elect, and the Wrath of God for them, should ly upon him. And at this Rate, the Case of the Head, and of the Members, was jointly provided for in the Covenant.

II. *The Promise of the SPIRIT.*

The *Promise* of *eternal Life* to the Elect, comprehends also a *Promise* of the *spirit of Life* to be communicated to them and each one of them, at the Nick of Time prefix'd in their Cases respectively, in the eternal Counsel; that is, the Time appointed to be *the Time of Love*, the Dawning of the Day of Grace to them, however long and dark their Night may be. This *Promise* is found, *Isa. xlv. 3. I will pour my spirit on thy seed. Ezek. xxxvi. 27. I will put my spirit within you.* The Elect of God being, even as the Rest of Mankind, dead in Sin, thro' the Breach of the first Covenant, could not be recovered, but thro' a Communication of the *Spirit of Life* to them: But that Spirit they could not have from an unattuned God. Wherefore, in the Covenant, Christ undertook to fulfil all Righteousness in their Name, thereby to purchase the *Spirit* for them: Upon which was made the *Promise* of the *spirit*, the leading Fruit of Christ's Purchase; called therefore the *Father's Promise* by way of Eminency, *Luke xxiv. 49. In Token hereof the great Out-pouring of the Spirit* was

was at Christ's *Ascension*; when he as our great High-priest, carried in the Blood of his Sacrifice, into the most holy Place not made with Hands, *Acts ii.* For, as the *Fire* which was set to the *Incense*, on the Golden Altar, the Altar of Incense, was brought from off the Brazen Altar, the Altar of *Burnt-offering* in the Court of the Temple: So the *spirit*, which causeth dead Sinners to live, issueth from the *Cross* of Christ, who suffered without the Gate.

Now of the *Promise of the spirit*, there are two chief Branches; namely, the *Promise of spiritual moral Life*, and the *Promise of Faith*.

First, The *Promise of spiritual MORAL Life*, in virtue whereof the Soul *morally* dead in Sin, is raised to *Life* again, through the *Spirit of Life* communicated unto it from Heaven. This is the *Beginning*, the very *first* of the *eternal Life* itself promised in the Covenant. It is the lighting of the sacred *Lamp of spiritual Life* in the Soul, which can never be extinguished again, but burns for evermore thereafter. This *Promise* we have, *Isa. xxvi. 19. Thy dead men shall live*: And it belongs to the *Promise of the spirit*, as appears from *Ezek. xxxvii. 14. And shall put my spirit in you, and ye shall live*.

The *Effect* of it is, the quickning of the dead Soul, by the *spirit of Christ* passively received, *Eph. ii. 5. When we were dead in sins (God, Ver. 4.) hath quickned us*. This is the same with the *RENEWING* in effectual *Calling*, whereby we are enabled to embrace *Jesus Christ*, mentioned in our *Shorter Catechism* on that *Question*. And it is fitly called by some Divines, the *first Regeneration*, agreeable to the *Stile* of the holy Scripture, *John i. 12. But as many as RECEIVED him, to them gave he power to become the sons of God, even to them that BELIEVE on his name. Ver. 13. Which WERE BORN, not of blood, nor of the will of the flesh, nor of the will of man, but OF GOD*. Sinners in their natural State, ly dead, lifeless, and moveless; they can no more *believe* in Christ, nor *repent*, than a dead Man can *speak* or *walk*: But in virtue of the *Promise*, the *spirit of Life* from Christ Jesus, at the Time appointed enters into the dead Soul, and quickens it; so that it is no more *morally* dead, but alive, having new
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Spiritual Powers put into it, that were lost by *Adam's Fall*.

Secondly, The other chief Branch of the *Promise of the Spirit*, is the *Promise of FAITH*; to wit, That Christ's spiritual Seed shall *believe* in him, come unto him, and receive him, by *Faith*. *Psal. cx. 3. Thy people shall be willing in the day of thy power.* And *Psal. xxii. 31. They shall come.* God hath promised, that upon the *shedding* of the *Blood* of his Son, for the Satisfaction of Justice, there shall spring up in the Earth, after that costly Watering, a plentiful seed to the *satisfying* of his soul, *Isa. liii. 10.* And therefore, whoever they be that believe not, all these who were represented in the Covenant shall infallibly be brought to believe, as our Lord himself, upon the Credit of this Promise, doth declare, *John vi. 37. All that the Father giveth me, shall come to me.* Now this also belongs to the *Promise of the Spirit*, who is therefore called the *Spirit of Faith*, *2 Cor. iv. 13.* as being the principal efficient Cause thereof, *Zech. xii. 10.*

The *Effect* of this *Promise*, is *actual believing* produced by the *quickning spirit*, in the Soul, immediately out of the *spiritual Life*, given to it by the Communication of himself thereto, *John v. 25. The dead shall hear the voice of the son of God*; compared with *Chap. i. 12, 13. 2 Cor. iv. 13.* As receiving Christ *passively*, the Sinner that was spiritually dead, is *quickned*; so being quickned, he receives Christ *actively*. Christ comes into the *dead Soul*, by his *Spirit*: And so he is *passively* received; even as one, having a Power to raise the Dead, coming into a House, where there's none but a dead Man; none to open the Door to him, none to desire him to come in, nor to welcome him. But Christ being *thus* received, or come in, the *dead Soul* is *quickned*, and by *Faith* embraceth him; even as the Restorer of the dead Man to Life, would immediately be embraced by him, and receive a Thousand Welcomes from him, who had heard his Voice and lived. When Christ in the Womb of his Mother, entered into the House of *Zacharias*, and she saluted *Elisabeth* the Mother of *John the Baptist*, he, the Babe in *Elisabeth's Womb*, leaped as at the Entrance of *Life*: So doth the Soul, in *actual believing*, at Christ's coming in-

to it, by his *Spirit*. As God *breathed* into the first Man the *Breath of Life*, and he became a living Soul, who was before but a lifeless Piece of fair Earth; that is, God put a *spirit*, a *Soul*, into his Body, which immediately shewed itself, in the Man's *breathing* at his Nostrils: So Jesus Christ, in the *Time of Loves*, puts his *Spirit* into the dead Soul, which immediately shews itself *alive*, by *believing*, receiving and embracing him, known and discerned in his transcendent Glory. And thus the *Union* betwixt Christ and the Soul, is compleated; Christ first *apprehending* the Soul, by his *spirit*; and then, the Soul thus apprehended and quickned, *apprehending* him again in the Promise of the Gospel, by *Faith*.

Now the *Promise of the Spirit*, in both Branches thereof, is grafted upon the *Promise* of a *Resurrection* from the Dead, made to Christ; and 'tis so interwoven therewith, that there's no separating of them. The *Promise* of his *Resurrection*, like the Oil on Aaron's Head, runs down to the Skirts of his Garments, in the *Promise* of *quickning* his Members too. Herein the Scripture is very plain, *Isa. xxvi. 19. Thy dead men shall live, together with my dead body shall they arise.* *Eph. ii. 5. Even when we were dead in sins, hath quickned us together with Christ.* Our Lord Jesus, in the eternal Covenant, became the Head of a *dead Body*, to wit, of the Body of Elect Sinners dead in Sin; and that, to the End he might restore it to *Life*. And being legally united with *that Body*, that so Death might have Access to spread itself, from it, unto him, in due Time; he had the *Promise* of a *Resurrection*, both for himself and his Members, made unto him. The appointed Time being come, *Death* drew together its whole Forces, and made an Attack upon the Head of the Body, which alone remained alive. It stung him to the Heart, upon the *Cross*, and laid him too in the Dust of Death: And so it had them all *dead* together, Head and Members. Thus the *Condition* of the Covenant, was fulfilled. Now the *Promise* comes next, in its Turn, to be fulfilled; particularly, the *Promise* of a *Resurrection*: Namely that, Death having exhausted all its Force and Vigour on the Head, he should be raised again from the Dead: And that, as *Death* had spread itself from the Members, into the

the *Head*; so *Life*, in its Turn, should spread itself from the *Head*, into the *Members*, they, together with his dead *Body*, arising. It was in virtue hereof, that the Spirit or Soul that animated Christ's Body, and which he yielded up upon the Cross (*Matth.* xxvii. 50.) shewed by his breathing out his last there (*Luke* xxiii. 46. *Gr.*) was returned again into his blessed Body; whereupon he came forth out of the Grave. And it is in virtue of the same, that the Spirit of *Life* returns into the dead Souls of the Elect again; upon which, they live and believe. The Time of the Return of the Spirit, both into the *Head*, and into the *Members*, was prefixt in the Covenant, respectively: So that, as it was not possible, Christ should be held in the Grave, after three Days; even so it is not possible, that his Elect should be held in the Bonds of spiritual Death, after the Time prefixt for their Delivery. *Hos.* vi. 2. *After two days will he revive us, in the third day he will raise us up, and we shall live in his sight.*

And thus the Promise of eternal Life to the Elect, works in this dark Period of their Days; which dark Period ends here. It appears now, and runs above Ground ever after.

P E R I O D II.

From Union with Christ, until Death.

Considering the Promise of eternal Life to the Elect, as it is accomplish'd to, and hath its Effect on them, from their Union with Christ, until Death; the great Lines to be perceived therein, are the Promises (1.) Of Justification, (2.) Of a new and saving Covenant-relation to God, (3.) Of sanctification, (4.) Of perseverance, and (5.) Of temporal Benefits; of the which in Order.

I. *The Promise of JUSTIFICATION.*

The Promise of eternal Life to the Elect, comprehends the Promise of Justification to be conferred on them, and

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each one of them, being united to Christ thro' the spirit. This is found *Isa. liii. 11. By his knowledge shall my righteous servant justify many. Chap. xlv. 25. In the Lord shall all the seed of Israel be justified.* It is the leading Promise of this Period: And the Effect of the Accomplishment thereof, is, That the Soul legally dead under the Sentence of the Law, or Curse of the broken Covenant of Works, is caused to live again accordingly, as it is written, *The just shall live by faith, Rom. i. 17.* And this is the Beginning of that Life, which is received from Christ by Faith, and is mentioned *John v. 40. Ye will not come to me that ye might have life. Chap. vi. 57. He that eateth me, even he shall live by me.* There is a Life received from Christ before Faith, whereby one is enabled to believe, of which we have already spoken: And there is a Life received from Christ through Faith, according to *John xx. 31. That believing ye might have life through his name.* And this last is, according to the Scripture, eternal Life too, *chap. v. 24. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

The Elect of God, lying under the Breach of the first Covenant, were dead in Law, as being under the Curse. They could not be restored to Life in the Eye of the Law, but upon the fulfilling of the Righteousness of the Law; the which they not being able to do for themselves, Christ in the Covenant undertook to do it for them: And thereupon was made the Promise of their Justification. This Promise taking Effect, upon their believing, the Curse is removed, and they are actually and personally justified. Thus they are restored to Life in the Eye of the Law: Which Kind of Life, received by Faith, is everlasting; forasmuch as, according to the Covenant, the Curse can never return upon them, for shorter or longer Time; *Isa. liv. 9. As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee.*

Of the Promise of Justification, there are two Branches; namely, the Promise of Pardon, and of Acceptance.

First,

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First, The Promise of Pardon of Sin, whereby the Guilt of eternal Wrath is done away, Heb. viii. 12. *Their sins and their iniquities will I remember no more.* The Sins of the Elect being, in the eternal Covenant, imputed to and laid on Christ; who becoming legally one with them, transferred their Debt on himself, and undertook to pay the same: A Promise was thereupon made of Pardon to them, and each one of them. Now as soon as they are mystically and really united to him by Faith, by Means of that Union, they have Communion with him in his Righteousness: Whereupon his perfect Satisfaction is imputed to them; and upon the Account of it alone, and not any Deed of theirs whatsoever, the free Promise is accomplished, and the Pardon actually bestowed on them, according to the eternal Agreement, Eph. i. 7. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.*

Here is Life from the dead; a Pardon put into the Hand of the condemned Man, disarming the Law of its condemning Power, and Death of its Sting, as to him; causing him to lift up his Head from off the Block, and go away with Acclamations of Praise of the King's Mercy, and his Son's Merit. And 'tis eternal Life: For all his Sins past, present, and to come, are pardoned, as to the Guilt of eternal Wrath; a formal Remission of these of the two former Kinds being granted, and a not imputing of these of the latter Sort, as to that Guilt, being secured, as the Apostle teacheth, Rom. iv. 7. *Blessed are they whose iniquities ARE FORGIVEN, and whose sins ARE COVERED.* Verse 8. *Blessed is the man, to whom the Lord WILL NOT IMPUTE sin:* And God will never revoke his Pardons, chap. xi. 29. *For the gifts and calling of God are without repentance.*

Secondly, The other Branch of the Promise of Justification, is the Promise of Acceptance of their Persons as righteous in the Sight of God, according to that Isa. xlii. 21. *The Lord is well pleased for his righteousness sake:* Compared with Mat. iii. 17. *This is my beloved son, in whom I am well pleased:* And Eph. i. 6. *He hath made us accepted in the Beloved.* A holy righteous God, whose Judgment is according to truth, cannot accept Sinners as

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righteous, without a *Righteousness*, even a *perfect Righteousness*: They that are not *truly righteous* in Law, can never pass for *righteous*, but for *unrighteous* ones, in the View of his piercing Eye: *For in thy sight*, says the Psalmist, *Psal. cxliii. 2. shall no man living be justified*; to wit, *by the deeds of the law*, or inherent *Righteousness* which is imperfect, as the Apostle expounds it, *Rom. iii. 20.* But our Lord Jesus having in the Covenant, undertaken to *fulfil all righteousness* for them, who of themselves could fulfil no *Righteousness*; a Promise was thereupon made, to accept them as *righteous* upon the Account of his *Surety-Righteousness*, which becomes *truly theirs* through *Faith*, and that by a double *Right*. (1.) By *Right of free Gift received*: Inasmuch as Christ's *Righteousness* being made over, in the Gospel, as Heaven's free *Gift* to Sinners, the *Gift* is by *Faith* actually claimed and received; whence it is called the *GIFT of Righteousness* (*Rom. v. 17.*) *revealed unto faith*, (*Chap i. 17.*) namely to be believed on, and so received. (2.) By *Right of Communion* with Christ: Inasmuch as Sinners being *united* with him by *Faith*, have thereby *Communion*, or a *common Interest*, with him in his *Righteousness*, *Philip. iii. 9.* *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ.* Upon these Grounds, the *Holiness* of Christ's Nature, the *Righteousness* of his Life, and the *Satisfaction* made by his Death and Sufferings, being the constituent parts of that *Righteousness*, are, according to Truth, imputed to the Believer, or legally reckoned his: And upon the Account thereof precisely, he is accepted of God as *righteous*, being made the *righteousness* of God IN HIM, *2 Cor. v. 21.* *The righteousness of God being upon all that believe*, *Rom. iii. 22.*

Here's *Life* to the Soul, *Righteousness unto justification of life*, *Chap. v. 18.* an *everlasting righteousness*, *Dan. ix. 24.* a Garment that never waxeth old, is never rent, nay nor sullied; but always continues in its original Lustre, from the Moment that it is put on. Wherefore the *Life* must needs be *ETERNAL*, *Grace* must needs reign through that *righteousness unto eternal life*, *Rom. v. 21.* for being

ing once put on, it is never put off again, for one Moment, in Time nor Eternity.

Now the *Promise of Justification*, in both Branches thereof, is grafted upon the *Promise of Justification* made to Christ. The *Condition* of the Covenant being fulfilled, the *Head* is justified according to the *Promise*; and then, the *Members* in him. *First*, The Mediator gets up his Discharge for the whole Debt: And then, they pleading it, by Faith, for their own Behoof, are discharged in their own Persons.

II. *The Promise of a NEW and SAVING COVENANT-RELATION to God.*

The *Promise of eternal Life* to the Elect, doth also comprehend the *Promise of a new and saving Covenant-Relation to God*, which they and each one of them being justified shall be brought into, *Hos. ii. 23. I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.* Dying both morally and legally, thro' the Breach of the first Covenant, they fell under a relative Death too; whereby the blest Relation between God and them was dissolved: And it could not be constituted again, while they lay under the condemnatory Sentence of the Law. But upon Christ's undertaking, in the Covenant, to bring in an everlasting Righteousness, the Price of the Redemption of all saving Benefits, this *Promise* was made. Wherefore they being come to Christ by Faith, united with him, and justified thro' his Righteousness, which they partake of in him; God meets them there, even in Christ the appointed Meeting-place: And there, with the Safety of his Honour, he takes them by the Hand, and joins them again in a saving Relation. Thus they have a relative Life, according to that, *Psal. xxx. 5. In his favour is life.* The which Life is eternal: Forasmuch as the Relation is for ever indissoluble; the Bond of the second Covenant, being so much surer than the Bond of the first, as the second Adam's Undertaking was surer than the first Adam's.

Now of this *Promise*, there are three chief Branches; namely, the *Promise of Reconciliation*, of *Adoption*, and of *God's being their God*.

First, The *Promise of Reconciliation* between God and them, *Ezek. xxxvii. 26. I will make a covenant of peace with them, it shall be an everlasting covenant.* They were by Sin, in a State of *Enmity* with God: On their Part, there was a *real Enmity* against God; on God's Part, a *legal Enmity* against them, such as a Judge hath against a Malefactor, whom notwithstanding he may dearly love. But Jesus Christ having undertaken, in the *Covenant*, to expiate their Guilt, by the Sacrifice of himself, the Father made a *Promise of Peace and Reconciliation* with them, thereupon. Hence we are said to be *reconciled to God by the death of his son*, *Rom. v. 10.* inasmuch as by his Death and Sufferings, he purchased our *Reconciliation*, which was promised on these Terms.

Now this *Promise* is accomplished to the *justified Sinner*: Being *pardoned*, he is brought into a State of *Peace* with God, as saith the Apostle, *Rom. v. 1. Being justified by faith, we have peace with God.* God lays down his *legal Enmity* against him, never to be taken up again. And more than that, he takes him into a Bond of *Friendship*; so that he is not only at *Peace* with God, but is the *Friend of God*, *Jam. ii. 23. Abraham believed God, and it was imputed unto him for righteousness: And he was called the friend of God.*

This *Promise* is grafted upon the *Promise of Acceptance and Justification* made to Christ. For his Sacrifice being accepted, as well-pleasing to God, and he discharged of the Debt he became Surety for; the *Reconciliation*, as well as the *Pardon*, of these united to him by Faith, natively follows thereupon, *2 Cor. v. 19. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.* *Ephes. i. 6. He hath made us accepted in the beloved.* Verse 7. *In whom we have redemption through his blood, the forgiveness of sins.*

Secondly, Another Branch of this *Promise*, is, the *Promise of their Adoption* into the Family of God, *Hos. i. 10. It shall be said unto them, ye are the sons of the living God.*

God. And this is more than the former; as it is more to be one's *son*, than to be his *Friend*. We have before declared, how all Mankind was, by the first Covenant, constitute God's *Hired-servants*; and by the Breach of that Covenant, *Bond-servants* under the Curse: And, how Christ transferred that State of *Servitude* of his spiritual Seed, on himself. Now upon Consideration of his taking on him the *Form* of a *Bond-servant* for them, the Promise of their *Adoption* into the Family of God, was made. He was made under the law, to redeem them that were under the law, that we might receive the adoption of sons, Gal. iv. 4, 5.

And being justified by Faith, and reconcil'd to God, it is accomplished to them: Forasmuch as then, Christ's Service is imputed to them, and a Way is opened withal for their Admission into the Family of God, through their actual Reconciliation to him. Rom. v. 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ. Ver. 2. By whom also we have access by faith into this grace wherein we stand. John i. 12. As many as received him, to them gave he power to become the sons of God. Then are they taken, as Children, into the Family of Heaven: God becomes their Father in Christ; and they his Sons and Daughters, to abide for ever in his House, John viii. 35. And so they have a Right to all the Privileges of that high Relation.

Now this Promise is grafted upon the Promise made to Christ, of a new Kind of Interest in God as his Father; according to that John xx. 17. I ascend unto my Father and your Father. For by the Spirit of Adoption, we call God our Father, in the Right of Jesus Christ our elder Brother, spiritual Husband and Head.

Thirdly, The last Branch is the Promise of God's being their God, Heb. viii. 10. I will be their God. This is more than Reconciliation, and Adoption: It is the Height of the Relation to God, which a sinful Creature could be advanced unto. They were by Nature without God, Eph. ii. 12. But forasmuch as the Son of God did, in the Covenant, undertake to give himself for them, in their Nature perfectly to satisfy the Law, in his holy Birth,

righteous *Life*, and exquisite *Death*; a Ransom of infinite Value, quite beyond all created Things whatsoever, Graces, Pardons, Heavens: There was made, upon that Consideration, a *Promise* of God's giving *himself* to them, as the adequate Reward of that Service; which being performed by the Mediator, this Reward was purchased for them. Hence, God saith to *Abraham*, Gen. xv. 1. *I am thy exceeding great reward.*

Now to the Believer being justified, reconciled, and adopted into the Family of God, this *Heritage* falls, in Accomplishment of this Promise, Rom. viii. 17. *And if children, then heirs, heirs of God.* Gal. iv. 7. *And if a son, then an heir of God through Christ*; God himself being the Heritage. He becomes *their God*: They have a Right to him, and are possessors of him, as their own Property; a Property, which the Thought of Men and Angels cannot fully reach the Contents of. Not only are all the Works and Creatures of God, in the Heavens, Earth, and Seas, theirs, 1 Cor. iii. 22. *All are yours*: But *himself* is theirs; which is more than all that, as the Bridegroom is more than all his Marriage-robcs, or his large Possessions. All his Attributes are theirs; his infinite Wisdom to direct them, his Power to afford them Protection, his Justice to make all the Benefits purchased by Christ for them forthcoming to them, his Holiness to transform them into the same Image, his Mercy to pity and succour them, his Grace to deal bountifully with them, his Faithfulness to fulfil all the Promises to them in their Time, and his All-sufficiency to render them compleatly happy. He is theirs in all his Relations; their Shepherd, Provisor, Protector, King, Husband, Head, and whatever may contribute to their Happiness. All the Persons of the glorious Trinity are theirs: The Father is theirs, the Son is theirs, and the Holy Spirit is theirs, Isa. liv. 5. *For thy Maker is thine Husband (the Lord of hosts is his name)* Heb. Thy Makers are thine Husbands; *Jehovah Sabaoth is his name.*

This rich Promise is grafted upon the Promise made to Christ, of a new Kind of Interest in God, as his God, John xx. 17. *I ascend to my God, and your God.* God being the Mediator's God, by Purchase, he becomes our God

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God in him. Christ having performed the *Condition* of the Covenant, falls *Heir* to the great HERITAGE; and we fall to it also in him, being *heirs of God, joint-heirs with Christ*, Rom. viii. 17.

III. *The Promise of* SANCTIFICATION.

In the *Promise of eternal Life* to the Elect, is comprehended in like Manner the *Promise of their sanctification*, Ezek. xi. 19. *I will take the stony heart out of their flesh, and will give them an heart of flesh: Ver. 20. That they may walk in my statutes.* See Joel iii. 17, 21. Heb. viii. 10. Thro' the Breach of the first Covenant, they lost the *Image of God*: Their whole Faculties were so *depraved*, that they could neither do, speak, nor think any Thing truly good and acceptable to God: They were by Nature altogether *unholy*; unclean, lothsome, and abominable, in their Nature, Heart, and Life. And it was quite beyond their Power to make themselves *holy* again: For, mending of their Nature could not effect it; it behoved to be *renewed*, Eph. iv. 23. And the *Curse* of the Law, lying upon them, extinguished all saving *Relation* between God and them; and so block'd up all saving *Communication* with Heaven: For, it barred in Point of *justice*, all *sanctifying Influences* from thence; these being the greatest Benefit they were capable of, as *assimilating* the Creature unto God himself, or rendring it *like him*. The *Curse* fixed a *Gulf* 'twixt God and them, so that *sanctifying Influences* could not pass from him unto them; more than their unholy Desires and Prayers could pass from them unto him. So the fallen Angels always were, and the Damned now are, beyond all Possibility of *Sanctification*, or of receiving *sanctifying Influences* from Heaven; there being no Remedy to remove the *Curse*, neither from the one, nor from the other. And in this Case all *Adam's* Posterity had lain for ever, had not Jesus Christ, as the Head of the Elect, undertaken in the second Covenant, to remove that *Bar*, to fill up that *Gulf*, and to found a new saving *Relation* between God and them, thro' his own Obedience and Death. But upon

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on that Undertaking of the Mediator, the Father did by *promise* ensure their *Sanctification*; that Christ's people should be willing in the day of his power, in the beauties of holiness, Psal. cx. 3. and that a seed should serve him, Psal. xxii. 30.

And this *Promise*, the *Promise of Sanctification*, is indeed the *chief* *Promise* of the *Covenant*, made to Christ for them: Among the rest of that Kind, it shines like the Moon among the lesser Stars. *Sanctification* is the very *chief* *Subordinate* End of the *Covenant of Grace*, standing therein next to the *Glory of God*, which is the *chief* and *ultimate* End thereof. The *Promise of it*, is the Centre of all the rest of these *Promises*. All the foregoing *Promises*, the *Promise of Preservation*, the *spirit*, the *first Regeneration* or quickning of the dead Soul, *Faith*, *justification*, the new saving Relation to God, *Reconciliation*, *Adoption*, and Enjoyment of God as our God, do tend unto it as their common Centre, and stand related to it as *Means* to their *End*. They are all accomplished to Sinners, on Design to make them *holy*. And all the subsequent *Promises*, even the *Promise of Glorification* itself, are but the same *Promise of Sanctification* enlarged and extended: They are but as so many Rays and Beams of Light, shooting forth from it as the Centre of them all.

This appears from the scriptural Descriptions of the *Covenant*, in the *promissory* Part thereof respecting the Elect, Luke i. 73, *The oath which he sware to our father Abraham*, Ver. 74. *That he would grant unto us, that we being delivered out of the Hands of our enemies, might serve him without fear*, Ver. 75. *In holiness and righteousness before him, all the days of our life*. Here is the *Oath*, or *Covenant* sworn, to *Abraham* as a Type of Christ; wherein his Seed's serving the Lord in Holiness, is held forth as the *chief* Thing sworn unto the Mediator by the Father; and their *Deliverance* from their *Enemies*, as the *Means* for that End. See Heb. viii. 10, 11, 12. where God's writing his Law in their Hearts, is set on the Front, as the *first* Thing in the Divine Intention, tho' the last in Execution, as appears by comparing the 10th and 12th Verses. This Matter is also evident from the Nature of the Thing. For, the great Thing Satan aim'd at, in seducing

ducing our first Parents, was the Ruin of the *Image of God* in them, that so Mankind might be no more like God, but like himself: And the Mystery of God, for the Recovery of Sinners, is *then* finished, when *Holiness* is brought in them to Perfection in Heaven, and not till *then*.

From all which, one may plainly perceive, that the *Sanctification* of all that shall see Heaven, is secur'd in the *Covenant*, upon *infallible* Grounds, beyond all *possibility* of Failure: And that the *unholy* having no saving Part nor Lot in the *Covenant*; and that the less *holy* any Man is, the less is the *Covenant*-promise accomplished to him. For the *Sanctification* of Sinners is the great Design of that Contrivance: 'Tis that which the *Father* and the *son*, looking therein to them, had *chiefly* in their View: And the *Promise* thereof is the *capital* Promise of the *Covenant*, respecting them; being, as it were, written in great Letters.

Now, at the Time appointed for every one, in the eternal Council, this Promise is accomplish'd. The Sinner being *justified* by *Faith*, and taken into a saving Relation to God, being *reconcil'd*, *adopted*, and made an *Heir of God* through Christ, is *sanctified*. The Bar being removed, the Gulf filled up as to him, his saving Interest in, and Relation to, a holy God, being established; the Communication between Heaven and the Sinner, is opened, and *sanctifying Influences* flow amain, to the *sanctifying* of him *throughout*.

This is, by some Divines, called the *second Regeneration*, agreeable to the Scripture, *Tit. iii. 5. He saved us by the washing of regeneration, and renewing of the Holy Ghost*; compared with *Eph. v. 26. That he might sanctify and cleanse it with the washing of water*, *2 Cor. v. 17. If any Man be in Christ, he is a new creature*; namely, being created in Christ Jesus unto good Works, as the Apostle himself explains it, *Eph. ii. 10*. And as in *Regeneration* taken *strictly* for the quickning of the dead Soul, and called the *first Regeneration*, new *vital Powers* are given: So in *Regeneration* taken *largely* for the forming of the new Creature in all its Parts and distinct Members, which is called the *second Regeneration*, there are new Qualities and *Habits of Grace* infused; and it is the same with

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with the second *Renewing*, mentioned in our Shorter Catechism, on the Head of *sanctification*, “whereby
“we are renewed in the whole Man, after the Image of
“God.”

The Matter lies here. The Sinner being by Faith united to Christ, through the Communication of the quickning Spirit from Christ unto him; and thereupon justified, reconciled, adopted, and made an *Heir of God*: There is a Measure of every Grace, even the seeds of all saving Graces, derived from, and communicated out of, the *Allfulness of Grace* in the Man CHRIST the Head, unto the Sinner as a Member of his, by the same Spirit dwelling in the Head and Members. Hereby the Man is not only a spiritually living Creature, but an all-new Creature, sanctified wholly or throughout, renewed in the whole Man, after the Image of God. For, the immediate Effect of that Communication of Grace from Christ, must be the sealing of the Person, with the Image of Christ: Forasmuch as he receives Grace for Grace in Christ, as the Wax doth Point for Point in the Seal. So that the restored Image of God, is expressed on us, immediately from CHRIST the second Adam, who is the Image of the invisible God: Even as Eve was made after God's Image, being made after Adam's, according to Gen. ii. 28. *I will make him an help meet for him*; Marg. *As before him*, that is, in his own Likeness, as if he sat for the Picture. Compare 1 Cor. xi. 7. *He (to wit, the Man) is the image and glory of God: But the woman is the glory of the man.* Verse 8. *For the man is not of the woman: but the woman of the man.* And 2 Cor. viii. 23. *Our brethren are the messengers of the churches, and the glory of Christ.* And thus our uniting with Christ, through the Spirit, by Faith, issues in our becoming one spirit, that is of the same spiritual holy Nature, with him; as really as Eve was one Flesh with Adam, being formed of him, of his Flesh and of his Bones, Gen. ii. 23. to which the Apostle alludes, in the Matter of the mystical Union between Christ and Believers, Eph. v. 30. *For we are members of his body, of his flesh, and of his bones.*

This is the Scripture-account of the Matter: According to which the Sanctification of a Sinner hath a special Re-
lation

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lation to *Jesus Christ*, and his *Spirit*; depends withal on our *relative State* in the Divine Favour; and so is no less a *Mystery*, than our *justification*. As the *Depravation* of human Nature, hath always been so manifest, that it could not escape Observation in the World: So, in all Ages, Men have been aiming to discover and compass the *Cure* thereof, in a right Use they apprehended they could make of their *rational Faculties*. The Issue whereof hath always been, at best, but an outward *Shew* and *semblance* of *Sanctification*, going under the Name of *moral Virtue*, having no special Relation to *Jesus Christ* and his indwelling *Spirit*; but, such as it is, made the *Foundation* of Men's *relative State* in the Favour of God. And since the World by their *Wisdom* knew not God; it is not at all strange, the Produce of their *Wisdom*, in the Matter of *Sanctification*, or *Assimilation* to his Image, lies so wide of the *true Sanctification*, acceptable to him, discovered in his Word. Truly 'tis there only we can learn the *Mystery* of the *Sanctification* of a *Sinner*. And there it is reveal'd, that that great Work is wrought by the *Spirit*, on the Souls of Men in a State of *Union* with *Jesus Christ*, and after believing, Eph. i. 13. IN whom also AFTER that ye believed, ye were sealed with that holy SPIRIT of Promise. It necessarily depends on our *Union* with Christ, in that we are sanctified IN Christ *Jesus*, as Members of his Body, 1 Cor. i. 2. Created IN Christ *Jesus* unto good Works. And Faith is the *instrumental Cause* of our *Sanctification*, being we are sanctified by Faith, Acts xxvi. 18. For thereby it is, that of his fulness we receive grace for grace, (John i. 16.) the which is communicate to us by his *Spirit*, who glorifies him, by reforming us after his Image, by Means of that Communication of Grace from Christ unto us, John xvi. 14. He shall glorifie me: for he shall receive of mine, and shall shew it unto you. So Beholding as in a glass the glory of the Lord, (Christ) we are changed into the same image, from glory to glory, even as by the spirit of the Lord, 2 Cor. iii. 18. Thus one being in Christ is made a new Creature; forasmuch as he is such a Stock, as changes the Graft into its own Nature. Therefore if any man be in Christ, he is a new creature, Chap. v. 17. For as many of you as have been
baptized

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baptized into Christ, have put on Christ, Gal. iii. 27. It dependeth also upon our *Justification*, and *Reconciliation* with God; inasmuch as the *Blood of Christ*, with which we are sanctified, according to the Scripture, *Rev. i. 5. 1 Pet. i. 2. 1 John i. 7.* is effective of our Sanctification, as it is the *meritorious Cause* thereof: And so the *sanctifying* Virtue of that precious Blood, proceeds from its *attoning* Virtue; it *sanctifies* us, because it *justifies* and *reconciles* us to God. *Heb. ix. 14.* How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? Wherefore saith the Apostle, *1 Thess. v. 23.* And the very God of PEACE sanctifie you. In like Manner, it presupposeth our *Adoption*; inasmuch as it is upon our being adopted into the Family of God, that we receive the Spirit of his Son, conforming us to his Image as our elder Brother, which is the very Thing wherein our Sanctification doth consist: For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, than he might be the first-born among many brethren, *Rom. viii. 29.* And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, *Abba, Father, Gal. iv. 6.* We are changed into the same image, even as by the spirit of the Lord. *2 Cor. iii. 18.* And it stands in the same Relation to God's becoming our God, *Ezek. xvi. 8.* I swear unto thee, and entred into a covenant with thee, saith the Lord God, and thou becamest mine. Verse 9. Then washed I thee with water: yea I thoroughly washed away thy blood from thee, and I anointed thee with oyl.

But altho' in this Work of Sanctification, there is communicate out of the All-fulness of Grace in Christ, a Measure, and that a predominant Measure of every Grace; yet is it not a full Measure of any Grace. Hence it comes to pass, that howbeit we are thereby renewed in the whole Man, yet we are still unrenewed in the whole Man too; to wit, in respect of two general Parts, thence called the renewed Part, and the unrenewed Part. For this Communication of Grace, being of Grace for Grace in Christ, we are thereby renewed in every particular Part indeed: But the Measure of none of these Graces, being full,

full, in any Soul while here, we are not *wholly* renewed in any such Part; but there are Remains of *Corruption*, still indwelling in every such Part, in the *Mind, Will, and Affections*, and in the *Body* by way of Communication with the *unrenewed Part*. Thus, two contrary Principles, to wit, *Grace* and *Corruption*, are in the *sanctified*; being *together* in such Sort, that in every particular Part where the one is, the other is *there* also by it: Even as in the *Twilight, Light* and *Darkness* are in every Part of the Hemisphere. All which the Scripture doth abundantly declare. For, what we have of this gracious Work upon us, while here, is but *in Part*; it is not *perfect*, 1 Cor. xiii. 9, 10. Tho' there is a *new Man put on*, there is an *old Man* to be *put off*, Eph. iv. 22, 24. There is *Flesh* as well as *Spirit*, in the best, Gal. v. 17. who therefore do *look forth* but as the *Morning*, Cant. vi. 10. or, as the Word properly signifies, as the *Dawning*: Yet, as the *Dawning* differs from *dark Night*, they differ thereby from the *unsanctified*, in whom there is *no Light*, Isa. viii. 20. Heb. *no Dawning*. See Rom. vii. 14, — 24. Philip. iii. 21.

Howbeit, forasmuch as it is a *predominant Measure* of every Grace, that is thus communicate; this Work of *Sanctification* doth issue, in a *State of Death* unto Sin, and a *State of Life* unto Righteousness.

First, It issueth in a *State of Death* unto Sin, or in *Mortification*. For by Means of that *Communication* of Grace from Christ the Head, tho' it is not *full*, the *old Man* of Sin gets his deadly Wound. The reigning Power of the whole *Body of sins* is destroyed: Inasmuch as a reigning Principle of Grace is thereby set up in the Believer; and that *his seed remaineth in him*, and he cannot sin because he is *born of God*, 1 John iii. 9. *Sin shall not have Dominion over you*: For ye are not under the Law, but under Grace. And the *total Pollution*, or *Defilement*, thro' Sin, is by the same Means purged off; inasmuch as the restored *Image of God*, makes one really and personally pure and clean in the Sight of God, as far as it goes, Tit. iii. 5. *He saved us by the washing of regeneration, and renewing of the Holy Ghost*. Compare Col. iii. 10. And have put on the new man, which is renewed in knowledge,

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ledge, after the image of him that created him. And thus one is put into a *State of Death* in respect of his *unrenewed Part*, Col. iii. 3. *For ye are dead.* Rom. vi. 11. *Dead indeed unto sin.* The which *State of Death* is such as a crucified Man is in, who being nail'd to the Cross, shall never come down till he have breathed out his last, Gal. vi. 14. *The world is crucified unto me, and I unto the world.* Rom. vi. 6. *Our old man is crucified with him.*

Secondly, It issueth also in a *State of Life* unto Righteousness, or in *Vivification*. For by Means of the same *Communication of Grace* from Christ the Head, one is endow'd with infused *Habits of Grace*, the immediate Principles of gracious Actions: The Law is written in his Heart; and his Heart is *circumcised to love the Lord*. And thus he is put into a *State of Life* unto Righteousness, in respect of his *renewed Part*; being *dead indeed unto sin, but alive unto God*, through Jesus Christ our Lord, Rom. vi. 11. So saith the Apostle, of himself, Gal. ii. 20. *I am crucified with Christ: Nevertheless I live.* And this *State of Life* is such, as a Man is in for the common Actions of Life, who is not only quickned, but risen and come forth of the Grave, Col. ii. 12. *Ye are risen with him, through the faith of the operation of God.* Rom. vi. 4. *That like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life.* And it is an *eternal Life*; for the Grace communicate from Christ to the Believer, for that Effect, shall be in him a well of water springing up into everlasting life, John iv. 14.

Now this *Death unto Sin*, and *Life unto Righteousness*, spring from our *Communion with Christ* in his *Death and Resurrection*. These last have in them a *Power and Virtue*, to render his mystical Members conformable to him in them. They have a *Power and Virtue*, to cause in them a *dying unto sin*, as Christ died for Sin, a violent Death, lingring, and painful, yet voluntary: And a *rising from Sin to a new Manner of Life*, continued during their Abode in this World, and perfected in Glory; even as he rose from the Dead, to a new Manner of Life, continued till his *Ascension*. Philip. iii. 10. *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.* Rom.

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vi. 4. Therefore we are buried with him by baptism into death: That like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life. Verse 5. For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection. Since there is in Adam's Sin and Death, a malignant Virtue, conforming his natural Offspring unto him, therein, to their Defilement; why should it be thought strange, that there should be such a benign Virtue in the Death and Resurrection of Christ the second Adam, conforming his mystical Members unto him, therein, to their Sanctification: For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 22. The Death and Resurrection of Christ have this Virtue, inasmuch as he died and rose again as a publick Person, and merited this Conformation of his mystical Members to his Image, Rom. vi. 4--12. Eph. ii. 5, 6. And they have this Effect, as they are applied to us by the Spirit. For the Case of our Justification and Sanctification, is much like that of the delivering one, who is a Prisoner for Debt. When the Surety's Payment of the Debt is legally applied to the Prisoner, by the Judge sustaining it as clearing his Debt; in the Moment of that Application, the Prisoner is legally free: He is no more a Prisoner in Point of Right; tho' still in the Prison, until that one sent by the Judge, apply it to him really, by opening the Prison Doors to him, and setting him at Liberty. Even so the Death of Christ, and his Resurrection consider'd as the Evidence of his compleat Satisfaction, being legally applied by God the Judge, to a Sinner, upon his believing; they have an immediate Effect on him, constituting him in a happy relative State, in Justification, and new Relation to God as his Friend, Father, and God: So that he is thereby freed, even from the Dominion and Pollution of Sin, in point of Right, as well as he is in Fact freed from the Guilt of it: He is by that Application, legally dead unto Sin, and alive unto God. Rom. vi. 10. For in that he (to wit Christ) died, he died unto sin once: but in that he liveth, he liveth unto God. Verse 11. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord. Now the Curse, which stood as a legal

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Bar to sanctifying Influences, in respect whereof *The strength of sin is the law*, 1 Cor. xv. 56. being thus quite removed by the legal Application of the Death and Resurrection of Christ to the Believer; the Spirit doth really apply the same Death and Resurrection to him, conforming him personally thereto, through the Communication of Grace to him, out of the Fulness of Grace in Christ the Head, without which there cannot be any such Conformation, according to the stated Method of Grace reveal'd in the Scripture. And thus they have a mediate Effect on him, constituting him really and Personally holy, in Sanctification. Rom. viii. 2. *For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death.* Col. ii. 12. *Buried with him in baptism, wherein also ye are risen with him.* 1 Cor. xii. 13. *For by one spirit are we all baptized into one body.* John xv. 4. *As the branch cannot bear fruit of itself, except it abide in the vine: No more can ye, except ye abide in me.* There was a double sprinkling of the Blood of the Sacrifices, called the blood of the covenant, Exod. xxiv. First, it was sprinkled on the ALTAR, for Atonement, and Reconciliation with God for Israel, Verse 6. And next it was sprinkled on the PEOPLE, for their Purification, Verse 8. Its purifying Virtue flowing from its atoning Virtue. Accordingly there is a double Application or Sprinkling of the Blood of Christ, thereby signified: One, for our Justification and Reconciliation with God; mentioned Heb. xii. 22. *Ye are come----- Verse 24----- to the blood of sprinkling, that speaketh better things than that of Abel,* namely, in that it speaks for Mercy and Pardon, whereas Abel's spoke for Vengeance: And then another, for our Sanctification; mentioned 1 Pet. i. 2. *Through sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ.* And this is the only true Sanctification of a Sinner, having a special Relation to Jesus Christ and his Spirit.

Now the Branches of the Promise of Sanctification are manifold: For it spreads as wide, as the Commandments of the holy Law, which in the Station it hath in the Gospel-covenant, are all turned into Promises. Thus whereas the Command is, *Know the Lord*; the Promise is, *They shall*

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shall all know me, saith the Lord, Jer. xxxi. 34. The Command is, Come unto me, Mat. xi. 28. and it is promised, They shall come, Psal. xxii. 31. The Command is, Love the Lord, Psal. xxxi. 23. 'tis promised, The Lord will circumcise thine heart to love the Lord, Deut. xxx. 6. 'Tis the Command, Fear God, 1 Pet. ii. 17. and 'tis promised, I will put my fear in their hearts, Jer. xxxii. 40. We are commanded to be meek, humble, and lowly, Mat. xi. 29. and 'tis promised, Isa. xi. 6, The wolf shall dwell with the lamb---and a little child shall lead them. And thus it is in all other Cases, the whole Commandments of the Law in this Station, being inlaid with the Gospel-promises, as appears from Heb. viii. 10. I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

But the chief Branches are these two; to wit, the Promise of Repentance, and the Promise of actual Grace and Strength for all holy Obedience.

First, One chief Branch of the Promise of Sanctification, is the Promise of Repentance. Not that legal Repentance, which goes before saving Faith, being common to the Elect and Reprobate: But that evangelical Repentance, which is described in our Catechisms, the Seeds of which are said in the Larger Catechism, to be put into the Heart in Sanctification; and so follows saving Faith and Justification, in the Order of Nature. Ezek. xxxvi. 31. *Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight, for your iniquities. Psal. xxii. 27. All the ends of the world shall remember and turn unto the Lord. Zech. xii. 10. They shall look upon me whom they have pierced, and they shall mourn for him. The whole spiritual Seed were, by Means of the Breach of the first Covenant, lost Sheep, even as others. Adam lost them as so many Waifs and Strays, wandering on the Mountains of Vanity, ready to become a Prey to the roaring Lion, who goes about there, seeking whom he may devour. Isa. liii. 6. All we like sheep have gone astray: We have turned every one to his own way. All of them had lost the Way, and none of them could find it again. They had*

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had gone away from God, and *could* not return. They had turned to him the Back and not the Face, and had become so inflexible, they could not turn about to him and to their Duty. They had lost their *Eyes*, and could not *discern* the Way to return: *To do good they had no knowledge*, Jer. iv. 22. They had lost the Power of their *Limbs*, and could no more return, tho' they had known the Way, than *the Ethiopian can change his skin, or the Leopard his spots*, Chap. xiii. 23. And they had withal lost *Heart* to return: God being to them an *unattuned* God, his Face set *against* them, they could not bear to approach him. So they never *would* have returned, altho' they had been able; but each of them would have said, *There is no hope. No, for I have loved strangers, and after them will I go*, Jer. ii. 25. Wherefore, had not the Mediator interposed, they had wander'd endlessly: Had not Jesus Christ taken the desperate Case in Hand, there had never been a *returning* Sinner of *Adam's* Family, a true *Penitent*, a Heart kindly *sosined* in Sorrow for Sin, nor turn'd in *Hatred* against Sin as Sin, more than there is among the fallen Angels. But upon Consideration of the *second Adam's* walking with God, the whole Way of Obedience to the Law, which they went off from, having withal laid on him the Iniquities of them all; there was made a *Promise* of giving them *Repentance*, that *he should gather together in one the children of God, that were scattered abroad*, John xi. 52. In Performance of which Promise, after his Ascension into Heaven, it was found, that God had also to the Gentiles granted *repentance unto life*, Acts xi. 18.

Now when one is *justified* by Faith, and *new-related* to God, as his *Friend*, *Father*, and *God*, he is *sanctified*, and brought to true and evangelical *Repentance*, according to this Promise. Being come to Christ by Faith, he comes back unto God by him in Repentance, Heb. vii. 25. Whence it is called *Repentance toward God*, which is the End whereunto *Faith toward our Lord Jesus Christ* is the Means, Acts xx. 21. Then, and not till then; it is, that the Heart is set a going in true Gospel-repentance, pleasing to God, and acceptable in his Sight; according to the Scriptures. Ezek. xvi. 62. *And I will establish my covenant with*

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with thee: Verse 63. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee. Chap. xx. 42. And ye shall know that I am the Lord, when I shall bring you into the land of Israel. Verse 43. And there shall ye remember your ways---and ye shall lothe yourselves. Chap. xxxvi. 25. Then will I sprinkle clean water upon you, and ye shall be clean--- Verse 26---A new heart also will I give you--- Verse 28---and ye shall be my people, and I will be your God. Verse 31. Then shall ye remember your own evil ways--- and shall lothe yourselves. For then it is, that the Love of God to the Soul, which lay hid before, doth shine forth more or less clear; and being discerned by Faith accordingly, warms the Heart of the Sinner with Love to God again, according to that, 1 John iv. 19. *We love him, because he first loved us.* And that Love melts it into Repentance for Sin, as in the Woman who, being forgiven much, loved much, and shew'd her Love, by her washing our Saviour's Feet with Tears, Luke vii. 37, 38, 47. The hard Heart is then laid on the soft Bed of the Love and free Grace of God in Christ; and the Word of the Law inlaid with the Gospel, falls on it, saying, "Break, for the Lord is gracious," Joel ii. 13. *Rent your heart---and turn unto the Lord YOUR God: for he is gracious and merciful---and of great kindness.* And this, like a Hammer, breaketh the Rock in Pieces. The Party being, as is before declared, renewed in the whole Man, put into a State of Death unto Sin, and Life unto Righteousness, the new Nature vents itself, in an ingenious and thorough Turning from Sin unto God, in Heart and Life. By believing the Sinner returns unto God as a *Portion*, wherein to rest: In repenting he returns unto God as a *Lord and Master*, whom he is to obey. He turns from Sin unto God, coming back as a Runaway Servant to his Master, returning to his place and Duty in the Family. And he returns with Blushing and Tears. He is fill'd with sorrow and shame for offending a good and gracious God. His Heart is turn'd against Sin, in Hatred of it: He hates it not only as a hurtful Thing, that would ruin him; but as a filthy and loathsome Thing, that defiles him. He lothes it, as the abominable Thing

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Thing that God hates; as the *Deformity* of the Soul, the very *Reverse* of the glorious *Holiness* of God express'd in his Law. He lothes *himself* for it; calls himself *Fool* and *Beast*, for his entertaining it; *smites* on his *Breast*, as if he would bruise that Breast it was bred in; and *smites* on his *Thigh*, as if he'd break the Legs that carried him in the Way of it. *Luke* xv. 20, 21. and xviii. 13. *Jer.* xxxi. 18, 19. And he returns with full *Purpose* of, and *Endeavour* after, new *Obedience*; with a *Heart* inclined to keep God's *statutes* always, even unto the end, *Psal.* cxix. 12. and fill'd with *Carefulness* in that Point, *vehement Desire* of it, and *Zeal* for it, *2 Cor.* vii. 11.

Secondly, The other chief Branch of the Promise of *Sanctification*, is, the Promise of *actual Grace* and *Strength* for all holy *Obedience*; whereby one may be enabled acceptably to perform *Obedience*, in all and every Act of *Mortification* or *dying* unto sin, and of *living* unto *Righteousness*; to do every *Duty* that is required of him, and to bear whatsoever *Affliction* is laid upon him. *Psal.* xxii. 30. *A seed shall serve him.* *Zech.* x. 12. *And I will strengthen them in the Lord, and they shall walk up and down in his name.* *Hos.* xiv. 9. *The ways of the Lord are right, and the just shall walk in them.* *Ezek.* xxxvi. 27. *And I will cause you to walk in my statutes, and ye shall keep my judgments, and do them.* And *Deut.* xxx. the Root-promise of *Sanctification*, in *circumcising* of the *Heart* to love the Lord, is in the first Place proposed, *Ver.* 6. And then follow both the Branches thereof together, to wit, the Promise of *Repentance*, and of *actual Grace* for new *Obedience*, *Verse* 8. *And thou shalt RETURN, and OBEY the voice of the Lord, and do ALL his commandments.* God planted *Adam* a noble *Vine*, made him as a green *Tree* full of *Sap*, for bringing forth all *Fruits* of *Holiness*: But breaking the first *Covenant*, he and all *Mankind* in him withered and died, under the *Curse*; upon which ensued an absolute *Barrenness*, that no *Fruit* of *Holiness* could be expected from them, more. But the *second Adam* having engaged to satisfy the Law, by bearing the *Curse*; there was thereupon made a *Promise* of raising them up again to walk in *Newness of Life*. And it is perform'd in their *habitual Sanctification* wrought in them immediately

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ately upon their *Union* with Christ: For tho' *sanctification* doth in the Order of *Nature* follow *Justification*, and the *new Relation* to God as a *Friend*, *Father*, and *God*; yet in respect of *Time*, it is *together* and at *once* with them: In the same Moment that a *Sinner* is *justified*, he is also *sanctified*. But even when we are *habitually sanctified*, thro' the *Habits* of *Grace* infused into us by the *Spirit*; we are not of *ourselves*, that is to say, merely upon *that Stock*, without new *Communications* of *actual Grace* by the same *Spirit*, *able* to bring forth any *Fruit* of *Holiness*: Even of our *gracious selves* we *can do nothing*, as our *Saviour* teacheth, *John* xv. 4, 5. And the *Apostle* professeth in his own Name, and in the Name of all other *gracious Persons*, 2 *Cor.* iii. 4. *And such trust have we through Christ to God-ward*: Verse 5. *Not that we are sufficient of ourselves to think any thing as of ourselves: But our sufficiency is of God.* For (saith he, *Philip.* ii. 13.) *it is God that worketh in you both to will and to do.* And this is no more strange in the *Dispensation* of *Grace*, than that, in *Nature*, fresh *Seed* sown in good *Ground*, yet cannot *spring up*, and bring forth *Fruit*, without *warming* and *moistning Influences* from the *Heavens*; or, that we have a *Power* of *natural Motion*, and yet cannot *actually move* a *Finger*, without a common *providential Influence* of the *Spirit* of *God*, in (or, by) *whom we live, and move*, *Acts* xvii. 28. Wherefore, the *Promise* is extended, as we have said, unto *actual Grace* and *strength* for the *Acts* of holy *Obedience*; and is so made forthcoming to *Believers* in their *actual* and *progressive Sanctification*.

And thus, such a sufficient *Provision* and *Allowance* of *Grace*, is made in the *Covenant*, for *Believers*, as that it is *possible* for them, even in *this Life*, to perform *Obedience* to the *Law* of *Christ*, the *Ten Commandments*, the eternal *Rule* of *Righteousness*, in *all* the *Parts* thereof, *acceptably*: So that there is no *Corruption* so strong, but one may get it *acceptably mortified*; nor does the *Lord* require any *Duty* so difficult, but one may get it *acceptably done*; nor is there any *Trial* or *Affliction* so heavy, but one may get it *acceptably born*. If it had not been so, our *Lord* would not have made *doing whatsoever*

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ver he commands, the distinguishing Mark of his Friends, John xv. 14. The Apostle doth indeed deny, that we are sufficient of our selves; but withal he teacheth, that there is a sufficiency for us of God, 2 Cor. iii. 5. So the Lord himself taught him, in his own Case, Chap. xii. 9. *My grace is sufficient for thee.* Without it were so, Christ's Yoke could not be easy, nor his Burden light, Matth. xi. 30. Nay, they would be like the Yoke and Burden of the Law as a Covenant of Works, grievous to be born, Chap. xxiii. 4. But his commandments are not grievous, 1 John v. 3. It was no vain Boasting the Apostle used, when he said, *I can do ALL things through Christ which strengthneth me*, Philip. iv. 13. Nor was Epaphras out, in supposing that the Colossian Believers might stand compleat in ALL the Will of God, Col. iv. 12. David had God's own Testimony, as to Fact in that Matter, Acts xiii. 22. *I have found David, a man after mine own heart, which shall fulfil ALL my will.*

This bears no Prejudice to the Doctrine of the Imperfection of the Obedience of the saints in this Life, maintained by orthodox Divines against the Papists and other Perfectionists; which, as it is abundantly evident from the holy Scriptures, hath also a concurring Testimony to the Truth thereof, in the Breasts of all the serious godly, to whom it is given by the Spirit to discern the Holiness of God, the spirituality of the Law, and the Corruption of their own Nature. But I am persuaded, that thro' the Slight of Satan, that Doctrine is, as several other precious Truths are, a Stone of stumbling to many, through their not adverting to the Provision and Allowance of Grace, made in this Promise of the Covenant: And that by this Means many a poor Sinner is snared and ruined, and the Hands of many Saints weakned in the Practice of Holiness; to the great Disadvantage of the Cause of Holiness in the World.

To break that Snare, and set this Matter in a clear Light, there are three Things carefully to be distinguished.

First, Distinguish between performing Obedience, in all the Parts thereof, and in all the Degrees of these Parts. The latter indeed no Man can, at any Rate, do in this Life, Jam. iii. 2. Eccles. vii. 20. But the former

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mer every true Believer may do, yea and *actually* doth, so far as *these Parts* are known to him; as appears from the Texts above alledged. In confounding of these, there lies a Snare. "The best of Men," say crafty Sinners, "do in many Things come short of the Obedience required of them: And *but* so do we." Now, that the Saints do come short of the *Degrees* of every Part of Obedience required of them, is very true: But that they come short of any of the *Parts themselves* known to them, which is the Case of the crafty Sinner seeking Shelter for his Sin here, is false. And herein, the former do really distinguish themselves from the latter; as *David* shewed himself of another Make, than *Saul*, by his *fulfilling all God's Will* in the several *Parts* thereof, which *Saul* did not, *Acts* xiii. 22. 'Tis here as in the Case of a Family consisting of plyable Children, and refractory Servants. The Matter of the Family prescribes several Pieces of Work, to be done by them all: And his *grown Children*, who have perfect Skill of their Business, do them all, exactly according to his Mind; and thus glorified Saints obey: The *younger Children*, who are but learning to work, do, out of Regard to their Father's Command, indeed put Hand to every one of them, but they can do none of them exactly; even so it is with the Saints on Earth: But the *refractory Servants* put Hand to some of them, but quite neglect others of them; And *this* is the Manner of the *wicked and slothful servant*, who seeks Shelter here for his Sloth, and his Partiality in Obedience.

Secondly, Distinguish between performing Obedience *perfectly*, and performing it *acceptably*. No Man can perform Obedience *perfectly*, in this Life, *Philip*. iii. 12. But every true Believer performs Obedience *acceptably*, *Acts* x. 35. *He that feareth him, and worketh righteousness, is accepted with him.* In confounding of these, there is a Snare. The crafty Sinner saith, "There is none that performs Obedience *perfectly*: And I am sure, I do many Things, tho' indeed not all." Now that true Believers do not perform Obedience *perfectly*, is very true: But that they do not perform it *acceptably*, which is the Case of the crafty Sinner, as not *universal*, and therefore not *sincere*, in his Obedience, is altogether false.

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false. They who are Masters, know very well how to make this Distinction, in their domestick Affairs. If a Child, or pliable Servant, shew a real Good-will to obey their Orders; they'll *accept* of their Work, tho' it is not done, in every Point, as they would have it: So, *if there be first a willing Mind*, discovered in sincere Endeavours, *it is accepted* of God for the Sake of Christ, according to *that a man hath*, 2 Cor. viii. 12. But if a Servant shall quite neglect to put Hand to a Thing, which he is peremptorily ordered to do; because he cannot do it every Way so, as the Master would have it done: This is construed to be a *Contempt* of the Master's Authority. And what other Account, can Men imagine, will be made in Heaven, of their Conduct, in Instances of plain and unquestionable Duty, which they quite neglect; and of Sin, that they indulge themselves in?

Thirdly, Distinguish between Ability *in our selves* for performing Obedience in all the Parts thereof acceptably, and Ability for it *in Christ* to be fetcht in by *Faith*. Neither Saints nor Sinners have the former, 2 Cor. iii. 5. But all true Believers have the latter; they *have* such Ability *in Christ* their Head, Col. ii. 10. *Ye are compleat in him*. Philip. iv. 13. *I can do all things through Christ which strengthneth me*. And it is, in the Gospel, offered to all, so that whosoever will *may* have it. Matth. xi. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you rest*. Ver. 29. *Take my yoke upon you*. If a discreet Master command his Servant, to go and do a particular Piece of Work; it will not excuse the Servant's Neglect thereof, that he wanted Instruments necessary for it: Because he'll reckon, that his *bidding* him do the Work, did *suppose* his allowing him *Instruments*, without which it could not be done; and, that the Servant ought to have called for them. But here lies a ruining Snare to many. "We can do nothing of ourselves," say they: And hereupon, the Sluggard puts his Hand in his Bosom, and does nothing; but, having laid his Head on this soft Pillow, he sleeps to Death on the Bed of Sloth and carnal Ease. O that Men would open their Eyes, and see thro' this Piece of ruining Deceit! No Man shall be able to excuse himself hereby, from the Performance of holy Obedience

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dience in all the Parts thereof. Nay, this his Conduct will bring him under a double Guilt; one, of neglecting what it was his Duty to do; another, of despising the Grace offered him, to enable him thereto: And so, he'll be condemned, not because he *could* not obey, but because he *would* not. God hath never been a *hard Master* to Mankind, *reaping where he did not sow*; but hath always made a suitable Allowance of Grace and Strength to them, for his Work. In the *Covenant of Works*, only *perfect Obedience* could be accepted, at the Hands of the Covenant-people: And there was an Allowance of Grace and Strength *conform*, made to them in it. God made *Man upright*, able to obey the Law in *Perfection*. And the Law justly insists for *perfection* of Obedience, still, upon the Ground of *that* Provision which was made for it, tho' 'tis now lost; being that it was lost by Man's *own Fault*. In the *Covenant of Grace*, which is adapted to our fallen State, *sincere Obedience* may be accepted, notwithstanding of Imperfections attending it. And accordingly, in it there is made a Provision and Allowance of such a *sufficiency* of Grace and Strength, as thereby every Piece of Obedience required of the Covenant-people, may be done, even in *this Life*; tho' not as it *should* be done, yet so as it may be *accepted*: Accepted, I say, not for its *own Sake* indeed; nor for the *Worker's Sake* neither; but for *Christ's Sake*, in whose *Name* 'tis required to be done and offered to God, as a *spiritual Sacrifice acceptable* to God by *Jesus Christ*, 1 Pet. ii. 5. This is evident from the forecited Passages, 2 Cor. iii. 5. and xii. 9. Philip. iv. 13. But withal, this *sufficiency* of Grace and Strength for that Effect, is not lodged in the Covenant-people *themselves*; but in *CHRIST* their Head, in whom they have it, as the *Branches* have a *Sufficiency* of Sap and Juice in the *Vine*, for their bringing forth *Fruit* in the Season. Isa. xlv. 24. Surely, shall one say, In the Lord have I righteousness and strength. 2 Tim. ii. 1. Thou therefore, my son, be strong in the grace that is in Christ Jesus. And it is fetcht into the Soul by *Faith*, believing the Promise, Jer. xvii. 7. Blessed is the man that trusteth in the Lord. Ver. 8. For he shall be as a tree planted by the waters. Psal. xxviii. 7. My heart trusted in him, and
I am

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I am helped. And so every Command of Christ, in this Covenant, supposeth an Allowance of Grace and Strength, sufficient for the performing of it in an acceptable Manner. Accordingly, the Declaration of Grace stands on the Front of the Ten Commandments, Exod. xx. 2. *I am the Lord thy God---Ver. 3. Thou shalt have no other Gods before me, &c.* If the Law came to us without the Gospel, we might have some Excuse for not doing what we are commanded; yet not so strong, but that it would be overthrown, as in the Case of Pagans, Rom. ii. 12. But since, with the Commands of the Law requiring Obedience, the Gospel also comes to us; shewing how we may be enabled to obey them acceptably, and offering us that Ability in Christ Jesus: We are inexcusable in that Matter; the Plea of the wicked and slothful servant is rejected; and he is condemned, not only for not giving Obedience, but for refusing Grace and strength offered him, to enable him thereto.

Wherefore, let us firmly believe this Promise of the Gospel-covenant, that we may give Obedience to the Commands of the Law. For where there is no Hope of performing acceptably what is required, there can be no suitable Endeavours after it. If the Heart is hopeless in that Matter, the Hands will certainly hang down: And the Issue must needs be, either a ceasing from the Duty altogether, or else a very faint Performance thereof unacceptable to God. But the Faith of this promise, will remove the Cover of Sloth, animate to every good Work, and bring in Grace and Strength for all holy Obedience. Having therefore these PROMISES (dearly beloved) let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1.

Since God hath not given to the Church, the Command of Sanctification to be obeyed, without the Promise of Sanctification to be believed; but he that hath said, *Wash ye, make you clean*, hath said also, *I will sprinkle clean water upon you, and ye shall be clean*: No Man hath Ground to imagine, that he doth so much as endeavour to comply with the true Design of the Command of Sanctification, who doth not first believe and embrace the promise of Sanctification; but falls to work with the Nitre and Soap
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of his own faithless Endeavours, to wash himself clean. Such a one *mistakes* the true *Intent* and *Import* of the *Command* of Sanctification, as it stands in his Bible; and that, as far as the Command of a discreet Master would be mistaken by a foolish Servant, who, being bid to go and dig a Parcel of Ground, should thereupon fall a digging it with his Nails, never looking after a Spade, Mattock, or any other *Instrument* proper to dig with.

Now the *Promise* of Sanctification, with its several Branches, is grafted upon the *Promise* of a Resurrection made to Christ. For the *Condition* of the Covenant being fulfilled, he as the *Head*, was according to the *Promise*, Brought again from the Dead, and lives unto God, Death having no more Dominion over him: And in virtue hereof again, his *Members* are brought to Repentance from dead Works, and unto Newness of Life. Hence we are said to be begotten again, by the resurrection of Jesus Christ from the Dead, 1 Pet. i. 3. forasmuch as we are raised with him (Col. iii. 1.) unto newness of life, (Rom. vi. 4, 5.) according to the *Promise*, Isa. xxvi. 19. *Thy dead men shall live, together with my dead body shall they arise--The earth shall cast out the dead*; namely, in the first Place the Head CHRIST JESUS, the First-born from the Dead, Col. i. 18. and then, his mystical Members after him in their Order. Compare Hos. vi. 2. *In the third day he will raise us up, and we shall live in his sight.*

Thus far of the *Promise* of Sanctification. Follows

IV. *The Promise of PERSEVERANCE in Grace.*

The *Promise* of eternal Life doth, in like Manner, comprehend the *Promise* of Perseverance in Grace, to be conferred on all the Covenant-people, being justified, new-related to God, and sanctified; so that, being once brought into the State of Grace, they shall never fall away from it totally nor finally. This *Promise* we have, Jer. xxxiii. 40. *And I will make an everlasting covenant with them, that I will not turn away from them, to do them good;*
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but I will put my fear in their hearts, that they shall not depart from me. Here they are secured on both Sides; that God will never cast them off, and that they shall never desert him. And that *this* Benefit is included in the Promise of eternal Life, is clear from the Apostle's adding this last to prove it, *Heb. x. 38. Now the just shall live by faith.* Such is the Malice of Satan, and the Advantage he hath against the Saints in this Life; so manifold are the Snares for them in the present evil World; such a tender Bud of Heaven is the implanted Grace of God in them; and so corrupt, fickle, and inconstant are the Hearts of the best, while here: That, if their *Perseverance* had not been secured by *Promise* in the Covenant, but made the Condition of the Covenant, and left to the Management of their own Free-will; they would have had but a sorry Restoration of it into the State of Grace, much as if they had got a Spark of Fire to keep alive in the Midst of an Ocean. At that Rate they might all have perished: And Jesus Christ, notwithstanding of the shedding of his Blood for them, might have eternally remained a Head without Members, a King without Subjects. But the Glory of Christ, and the Salvation of his Redeemed, were not left at such Uncertainty. That *Perseverance*, which the first *Adam* fail'd of, and was made the Condition of the second Covenant, the second *Adam* did undertake in their Name: And thereupon was made the *Promise* of their *Perseverance*. And he having accordingly persevered unto the End, in Obedience to the Law for them, being obedient even to the Death; it was purchased for them. Thus *Christ's Perseverance* in Obedience to the Law, till the Condition of the Covenant was perfectly fulfilled, is the Ground in Law, upon which the *Perseverance* of the Saints is infallibly secured, in virtue of the Faithfulness of God in the *Promise*.

Now this *Promise* begins to be performed to them, as soon as they are united unto Christ; and it goes on all along, until their Death, that they enter into Glory: Yea, strictly speaking, *Death* is not the last, but a middle Term of their *Perseverance*; after which it proceeds far more illustriously than before. Upon their Union with the second *Adam*, being savingly interested in his Obedience
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which he *persevered* in unto the End, they are *confirmed*, that they can no more fall away: Even as the first *Adam's* natural Seed would have been confirmed, upon his having compleated the Courte of his *probationary* Obedience, and fulfilling the *Condition* of the Covenant of Works. The mystical Members of Christ do then obtain the former, as the *Reward* of his continued Obedience; as in the other supposed Event, *Adam's* natural Seed would have obtained the latter, as the *Reward* of his continued Obedience.

The Promise of the *Perseverance* of the Saints, seems to be grafted upon the Promise of *Assistance* made to Christ in his Work. The Father promised to him, that he would *uphold* him, so as he should *not fail*, Isa. xlii. 1, 4. The which Promise being made to him as a publick Person, carries along with it, the *Preservation* and *Support* of his Members, in all their *Temptations*, *Trials*, and *Dangers* of perishing; ensuring the safe Conduct, as of the *Head*, so of the mystical *Members*, through this World, till they be out of the Reach of Danger.

Now of the *Promise* of *Perseverance* there are two chief Branches.

First, A Promise of *continued Influences* of Grace, to be from Time to Time conferred on them, being once brought into a State of Grace, Isa. xxvii. 3. *I will water it every moment*. Their Stock of inherent Grace would soon *fail*, if they were left to live upon it, without Supply coming in from another Hand: Of itself it would *wither* away and *die* out, if it were not fed. Luke xxii. 32. John xv. 6. Innocent *Adam* had a larger Stock of inherent Grace, than any of the Saints in this Life: And yet he lost it. But the Grace of God in Believers cannot be so lost; for in Virtue of the *Promise*, there are *continued Influences* secured for them: Namely, *preserving Influences*, whereby Grace given is kept from dying out, that, as they are *sanctified by God the Father*, so they are *preserved in Jesus Christ*, Jude 1. *Exciting Influences*, whereby the Grace preserved beginning to languish, or being brought low by the prevailing of Corruption and Temptation, is stirred up and put in Exercise again: And *strengthening Influences*, whereby the Grace excited is increased,

creased, and gathers more Strength; to the overtopping of Corruption, and repelling of Temptation. *Hos. xiv. 7. They shall revive as the corn, and grow as the vine.* Accordingly, their Faith is never suffered to fail totally, but is preserved, excited, and strengthened; and all the other Graces with it, and by it. And this is brought to pass, through the Communication of new Supplies of Grace to them, by the Spirit, from Christ their Head, from which all the body having nourishment ministered (namely, through the supply of the Spirit, *Philip. i. 19.*) increaseth with the increase of God, *Col. ii. 19.*

secondly, The other chief Branch of this Promise, is a Promise of Pardon, continued Pardon for the Sins of their daily Walk; whereby emergent Differences betwixt God and them, come to be done away from Time to Time, so that a total Rupture is prevented. *Jer. xxxiii. 8. I will pardon all their iniquities.* Howbeit the justified have, as to their state, no need of a new formal Pardon, but only of a Manifestation of their former Pardon; since the Pardon given in justification is never revoked, tho' by Means of their After-sins they may lose Sight of it: Yet as to their daily Walk, they have great Need of a formal Pardon; forasmuch as they are daily contracting new Guilt. *John xiii. 10. He that is washed, needeth not, save to wash his feet.* For howbeit no Sins of the justified can bring them any more under the Guilt of eternal Wrath; nevertheless they do bring them under the Guilt of fatherly Anger, *Psal. lxxxix. 30, 31, 32.* And therefore they need to pray every Day, *Our Father forgive us our Debts.*

This Pardon is given them, upon their renewed Actings of Faith in Jesus Christ, and of Repentance towards God: Yet not for their believing and repenting; but for Christ's Sake, even as the first Pardon is given, *1 John ii. 1, 2. and i. 7.* Applying the Blood of Christ afresh to their Souls, they are anew moved to Repentance, turning from their Sins with Hatred of them, Sorrow, Shame, and Self-loathing for them. Looking by Faith on him whom they have pierced, they mourn in renewed Repentance; and so receive this Pardon. For altho' Repentance doth not go before, but follows after, the Pardon of Sin
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in *Justification*; yet not only *Faith*, but *Repentance* also, goes before the *Pardons* given to these already justified
1 John i. 7. If we walk in the light, as he is in the light, we have fellowship one with another, and the Blood of Jesus Christ his Son, cleanseth us from all sin. ver. 8. If we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us. Therefore, we are ordered to pray thus, *Our Father, forgive us our debts, as we forgive our debtors Matth. vi. 9, 12*; to teach all the *Children of God*, that if they would have their *Father's Forgiveness*, they must in the *first Place* forgive others; which is yet more clearly intimated *Luke xi. 4. And forgive us our sins; for we also forgive every one that is indebted to us.* But the Matter is not so stated, with respect to the *Pardon of Sin in Justification*; but that *Pardon* is the *spring* of our forgiving others *Matth. xviii. 32, 33.* For our hearty and acceptable forgiving of others, proceeds from true *Christian Love* to our Neighbour; and that flows from *Love to God*; the which is kindled in our Hearts by God's *Pardoning Grace* to us, *Luke vii. 47. Eph. iv. 32.* The Reason of the Difference lies here, The *unjustified Sinner* is under the *Guilt of revenging Wrath*, which seeks not the *Amendment*, but the *Destruction*, of the Guilty; Wherefore till once it is remov'd, there can be no *True Evangelical Repentance*, no *acceptable Amendment*, in the Sinner; these being really a *Restoration of him to Life*, incompatible with a *legal Destination of him to Destruction.* But the *justified Saint* is only under the *Guilt of fatherly Anger*, which seeks not the *Destruction*, but the *Recovery and Amendment* of the Guilty: And therefore it is not removed, until he *Repent*, turning from his Sin unto God in an acceptable Manner; and that is the very *Amendment*, God seeketh in shewing his Anger against him, as in the Case of *David*, and of *Peter*.

And thus are the Saints caused to persevere in *Grace*, both *real* and *relative*. The *Promise of continued Influences* secures not only the *Preservation*, but the *renew'd Exercise*, of their *Grace*, particularly of their *Faith* and *Repentance*: And the *Promise of continued Pardon* to them *believing and repenting*, secures the *Removal of the Guilt*

of fatherly Anger. The Spirit of Christ ever dwells in them, and so continues an inviolable Bond of their Union with him: And dwelling in them, he recovers them when they are fallen, stirs up the holy Fire of Grace lying hid with Ashes of Corruption. Then the withered Hand of Faith is again stretcht out; And the Man believes the Promise of the Pardon of Guilt of eternal Wrath, as to all his Sins; this melts his Heart in kindly Repentance; and so he believes the Promise of continued Pardon, as to fatherly Anger, with respect to the Sins the Causes of God's present Controversy with him, and obtains Pardon accordingly. By these Means, Matters are always kept from coming to a total Rupture.

V. The Promise of TEMPORAL BENEFITS.

In the fifth and last Place, the Promise of eternal Life to the Elect, considered in this Period, comprehends a Promise of temporal Benefits to be confer'd on them, and every one of them, being united to Christ; and that in such Measure, as God sees meet for his own Glory and their Good. This Promise stands embodied with the spiritual Promises, in the Covenant. Ezek. xxxvi. 29. I will also save you from all your uncleannesses, and will call for the corn, and will increase it. Hos. ii. 22. The earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel. Indeed this is not the principal Thing contained in the promissory Part of the Covenant: But it is a necessary Addition thereto; as the present State of the Saints, while in this World, doth require, Mat. vi. 33. And thus Godliness as the Apostle observes 1 Tim. iv. 8, hath promise of the life that now is, and of that which is to come.

When God took Man into the first Covenant, he made Provision in it, for his temporal as well as for his spiritual and eternal Welfare. He gave him a Right to, and Dominion over the Creatures in the Earth, Sea, and Air; giving and granting unto him full Power, soberly to use them, and to dispose of them, for God's Glory and his own Comfort: And this Lordship to be holden of him,

as sovereign Lord of all, firm and irreversible, by the Tenor of that *Covenant*, as long as he should continue in his *Obedience*; but to be forfeited to all Intents and Purposes, in case he should by Transgression *break* the *Covenant*. *Gen.* i. 28. and ii. 16, 17. But Man continued not in this Honour. He brake God's *Covenant*, and so fell from *that* his *Right* to, and *Dominion*, over the *Creatures*. By his Transgression he forfeited *Life* itself; and consequently lost his *Covenant-right* to all the *Means* and *Comforts* of *Life*. And in *this* Condition are all natural Men, with respect to *these* Things. They have no *Covenant-right* to the *Means* and *Comforts* of *Life*, whatever Portion of them, they are *possess* of. All the *Right* that they have to them, is a mere *providential*, *precarious* *Right*; such as a *condemn'd* Man hath to his *Food*, during the Time his *Execution* is *delay'd* at the Pleasure of the Prince. This is a most *uncertain* and *uncomfortable* *Holding*: Nevertheless it so far avails, that they are not, properly speaking, *violent possessors* of temporal Benefits; having just the same *Right* to them, as to their forfeited *Life*, while 'tis left them, by the Disposal of Providence. Wherefore the worst of Men may lawfully eat and drink, and take the Benefit of other Necessaries of *Life*; whatever Satan may suggest, to the contrary, in the Hour of *Temptation*: Yea, they *ought* to do it, and they sin against God egregiously if they do it not; because he hath said, *Thou shalt not kill*.

But the *second Adam* having undertaken to bear the Curse, and to give perfect *Obedience* to the Law, in the Name of his *spiritual Seed*; there was thereupon made a *Promise* of *restoring* to them the forfeited *Life*, with all the *Means* thereof; and particularly, a *Promise* of the *good Things* requisite for the Support and Comfort of their *temporal Life* in this World, till at Death they be carried home to Heaven. And the *Performance* of this *Promise* to them, is *begun*, immediately upon their *uniting* with Christ: Then their *Covenant-relation* to the first *Adam*, is found to be lawfully dissolved; the *Forfeiture* is taken off; and a new *Covenant-right* to the *Creatures*, is given them, *1 Cor.* iii. 22, 23. *All are yours, and ye are Christ's*. And it goes on, all along till Death; so much of this their

Stock, being from Time to Time put into their Hands, as the great Administrator sees needful for them. And whether *that* be little or much, they do from that Moment possess it, by a new Title: 'Tis theirs *by Covenant*.

Now this *Promise* is grafted upon the *Promise* made to Christ, of his *inheriting all Things*. For they that are his, are *joint-heirs* with him, Rom. viii. 17. to *inherit all Things* too, through him, Rev. xxi. 7. The Estate and Honour, which the first Adam lost, for himself and Family, by his *Disobedience* in breaking of the first *Covenant*, was, in the second *Covenant*, made over by *Promise*, to Christ the second Adam, for him and his, upon the Condition of his *Obedience*. The which *Obedience* being performed, the whole ancient Estate of the Family was recovered, together with the Honours thereunto belonging. The ancient *Dominion* was restored, in the Person of CHRIST as second Adam: And all his mystical *Members* partake thereof in him. This the Psalmist teacheth, Psal. viii. 4. *What is man that thou art mindful of him? and the son of man that thou visitest him?* Verse 5. *For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.* Verse 6. *Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:* Verse 7. *All sheep and oxen, yea, and the beasts of the field:* Verse 8. *The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.* Tho' there is here a manifest View to the first Adam, and all Mankind in him, as they were happily and honourably stated at their Creation; yet we are infallibly assured by the Apostle, that this Passage is meant of CHRIST the second Adam, Heb. ii. 6, 7, 8, 9. and his mystical Members in him, Verse 13. Accordingly, Abraham had the *Promise*, that he should be the Heir of the World; and he had it through the Righteousness of Faith, i. e. the Righteousness which Faith apprehends, Rom. iv. 13. Now Abraham was a Type of Christ, and the Father of the Faithful, who are all blessed as he was. Therefore this *Promise* was primarily to CHRIST, thro' the Righteousness by him wrought; secondarily to his Members, thro' the same Righteousness apprehended by Faith.

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This Promise of temporal Benefits, carries Believers Possession of the same, as far as their Need in that Kind doth go, *Philip. iv. 19.* Of which Need, not they themselves, but their Father is the fit Judge, *Matth. vi. 32.* Accordingly, there are two chief Branches of the Promise, namely, a Promise of provision, and a Promise of protection.

First, A Promise of provision of good Things necessary for this Life; upon which they may confidently trust God for them, whatever Straits they're at any Time reduc'd to. *Psal. xxxiv. 10.* The young lions do lack, and suffer hunger: But they that seek the Lord shall not want any good thing. Their Meat and Drink are secur'd for them in the Covenant: The which being perceiv'd by Faith, cannot miss to give them a peculiar Relish; however mean their Fare be, as to Quantity or Quality. *Isa. xxxiii. 16.* Bread shall be given him, his water shall be sure, They shall be fed, tho' they be not feasted, *Psal. xxxvii. 3.* Verily thou shalt be fed. They shall have enough, they shall be satisfied, *Joel ii. 26.* And even Days of Famine shall not mar that their Satisfaction, *Psal. xxxvii. 19.* In the days of famine they shall be satisfied. And as Sleep for their Refreshment is necessary too, the Promise bears it also, *Prov. iii. 24.* Thou shalt lie down, and thy sleep shall be sweet. They need Clothing; and Provision is made as to it, *Mat. vi. 30.* If God so clothe the grass of the field,-----Shall he not much more clothe you, O ye of little faith? Having made them, by Covenant, a new Grant of Life and of a Body, which are more than Meat and Clothing, he will not refuse them these lesser Things necessary for the Support of the greater, *Verse 25.* Is not the life more than meat, and the body than raiment? Thus our fallen first Parents, having believed and embraced the Promise of Life, had, with the new Grant of Life, Food and Raiment provided for them, as is particularly taken Notice of, *Gen. iii. 15, 18, 21.* A Blessing also on their Labours is promised, and Success in their lawful Callings and Affairs, *Isa. lxxv. 21, 22, 23.* In a Word, the Covenant bears, that God will withhold no good thing from them that live uprightly, *Psal. lxxxiv. 11.*

* Secondly, There's also a *Promise of Protection*, from the evil Things that concern *this Life*, *Psal. xci. 10. There shall no evil befall thee. Verse 11. For he shall give his angels charge over thee, to keep thee in all his ways. Together with the Bread and the Water, provided by the Covenant for them to live on, the Munitions of Rocks are secur'd to them for a place of Defence, where they may safely enjoy them, Isa. xxxiii. 16. The same Lord who is a Sun to nourish them, will be a Shield to protect them, Psal. lxxxiv. 11. He'll be a Wall of Fire round about them, to cherish them, and to keep off, scare, and fright away their Enemies, Zech. ii. 5. The Covenant yields a broad Covert for the Safety of Believers, Psal. xci. 4. He shall cover thee with his Feathers. The Covert of the Covenant is stretch'd out over their Bodies; over their Health, to preserve it, while 'tis necessary for God's Honour and their own Good, Prov. iii. 7. Fear the Lord, and depart from evil. Verse 8. It shall be health to thy navel, and marrow to thy bones; over their Lives, as long as God has any Service for them in this World: So, in Sickness they are carefully seen to, Psal. xli. 3. Thou wilt make all his bed in his sickness; their Diseases healed, and they recovered, Psal. ciii. 3, 4. And they are delivered from Enemies that seek their Life, Psal. xli. 2. Yea, when Death rides in Triumph, having made Havock on all Sides of them, as by Sword or Pestilence, they're found safe under the Covert of the Covenant, Psal. xci. 6, 7. This Covert is stretch'd over their Names, Credit, and Reputation, Job v. 21. Thou shalt be hid from the scourge of the tongue: Either the Tongues of virulent Men shall not reach them; or they shall not be able to make the Dirt to stick on them, or else if they shall be permitted to make it stick for a while, the Covert of the Covenant shall wipe all off at length, and their Righteousness shall be brought forth as the light, and their judgment as the noon-day, Psal. xxxvii. 6. It is stretch'd over their Houses and Dwelling-places, Psal. xci. 10. Neither shall any plague come nigh thy dwelling. It goes round about their Substance, making a hedge about all that they have, Job i. 10. Yea and there is a Lap of it, to cast over their Widows and Children, when they are dead and gone, Jer. xlix.*

xlix. 11. *Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.*

Thus far of the *Promise of eternal Life*, considered in the *second Period*, to wit, *From Union with Christ, until Death.*

PERIOD III.

From Death, thro' Eternity.

IT remains that we consider the *Promise of eternal Life* to the Elect, as it is accomplish'd to, and hath its Effect upon them, from their *Death*, all along thro' *Eternity*. And so the *great Lines* of it are two; to wit, a *Promise of Victory over Death*, and a *Promise of everlasting Life in Heaven*. And these Things I shall touch more briefly, having handled them at large elsewhere.

I. *The Promise of VICTORY over Death.*

The *Promise of eternal Life* comprehends a *Promise of Victory over Death*, to be confer'd on all and every one of the *spiritual Seed*, in the *Encounter* with that *last Enemy*. *Isa. xxv. 8. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces.* After the wearisome March, and the reiterated Fights of Faith, they have in their Passage, thro' the *Wilderness* of this World; they have to pass the *Jordan of Death*, and to fight the last Battle with that *Enemy*. But the *Victory* is secur'd on *their Side*, by *Promise*; of which there are two chief Branches, to wit, a *Promise of disarming Death*, and a *Promise of destroying it*.

First, There is a *Promise of disarming Death* to the *dying Believer*; so that it shall at no Rate be able to reach him a *ruinating Stroke*. *Hos. xiii. 14. O death, I will be thy plagues; namely, by taking the Sting quite away, 1 Cor. xv. 55. When Sin enter'd the World, Death follow'd; and Sin furnish'd Death with an envenomed sting, wherewith to kill the Sinner, both Soul and Body at once: The*

holy Law, with its *Curse*, fixed this *Sting* in *Death's* Hand; having first so pointed it, that it could not miss of doing Execution. But Christ, the *second Adam*, having undertaken to bear the *Curse*, and to die in the Room and Stead of his People; there was thereupon made a *Promise* of *disarming* Death to them: Since the *Surety* suffering the Pains of Death armed with its *Sting*, the *Principal* behov'd to be liberate from suffering the same over again. And thus the *Covenant* secures Believers from Death's *Harm*. Yea, it so alters the Nature thereof, that it makes it a quite new Thing to them, from what it was originally. Hence *Death* is found in the Inventory of the Saints Treasure, 1 Cor. iii. 22. *Whether life, or death, or things present, or things to come; all are yours.* Not only is *Life* theirs by the *Covenant*, but *Death* is theirs too by the same Tenor. And indeed as it is new-fram'd by the *Covenant*, it is of excellent Use to them, bringing them unto a State of *Perfection*, and everlasting *Rest*, Heb. xii. 23. Rev. xiv. 13.

This *Promise* is grafted upon the *Promise* of *Victory* made to Christ, as appears from the forecited Isa. xxv. 8. He encounter'd Death armed with its *Sting*, on Purpose to disarm it to his People: He received the *Sting* thereof into his own Soul and Body, that they might be delivered from it. Wherefore the *Promise* of *Victory* over Death, made to him, secures the *disarming* of it to them. And as the *Promise* makes them *safe*, in the Encounter with that last Enemy; so the *lively Faith* of it may deliver from *Fear* in the Case.

Secondly, There is a *Promise* of *destroying* Death to the dead Believer, by a glorious *Resurrection* at the last Day, Hof. xiii. 14. *O grave, I will be thy destruction.* When *Death* enter'd into the World by *Sin*, then came the *Grave*, as Death's Attendant, to keep fast his Prisoners, for him, till the general Judgment: And thus the *Grave* serves Death, in the Case of all who die in a State of Enmity with God. But Christ, the *second Adam*, having in the second *Covenant* engag'd, to go, in the Room and Stead of his People, Death's *Prisoner*, into the *Grave*; and there to ly till their Debt should be fully paid: There was made thereupon, a *Promise* of a glorious *Resurrecti-*

on to his Members; whereby they shall be put out of the Reach of Death for good and all, at the last Day: For, *Then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 54; and then shall they triumphantly sing, O death, where is thy sting? O grave, where is thy victory? ver. 55.* And thus the Covenant secures the forming anew of their dissolved Bodies, the Return of their departed Souls into them, and their coming forth of their Graves glorious, immortal, and incorruptible. In the Faith of which, the Saints may with Comfort consider the *Grave*, as but a *retiring place*, from whence after a while they shall come forth with unspeakable Joy.

This *Promise* is grafted upon the *Promise* of a *Resurrection* made to Christ, *Isa. xxvi. 19. Thy dead men shall live, together with my dead body shall they arise.* The *Promise* of a *Resurrection* being made to him, as a publick Person; it must take Place also in his myttical Members, whose federal Head he was. Hence the *Psalmist* says, *his flesh should rest in hope*, namely in the *Grave*, in Hope of a glorious *Resurrection*, because *the holy one* Jesus was not to see *Corruption*, *Psal. xvi. 9, 10.* with *Acts xiii. 35.* thereby teaching, that Christ's *Resurrection* would ensure his glorious *Resurrection*, as a Member of the myttical Body by Faith. And indeed there is such a *Connexion* between Christ's *Resurrection* and the happy *Resurrection* of the Saints, that they stand and fall together, *1 Cor. xv. 16. For if the dead rise not, then is not Christ raised.*

II. The Promise of Everlasting LIFE in HEAVEN.

The *Promise* of *eternal Life* doth, in the last Place, comprehend a *Promise* of *everlasting Life in Heaven*, to be confer'd on all and every one of the spiritual Seed, after Death, *Dan. xii. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life.* This was more sparingly revealed under the Old Testament, than under the New, *2 Tim. i. 10.* Yet was it, even then, so clearly revealed, that all the holy Patriarchs

archs lived and died in the Faith of it, *Heb. xi. 13---16*. The Fathers before *Abraham* saw it in the Promise of the *Seed of the Woman*, which was to bruise the *Serpent's Head*: And from *Abraham*, they saw it in the Promise of *Canaan*. But now by the Gospel this *Life and Immortality* are set in a full *Light*. By the Breach of the first Covenant, *that Life* was forfeited, the *heavenly Paradise* lost to *Adam* and all Mankind: In Token whereof he was turn'd out of the *earthly Paradise*. But the second *Adam* having, in the second Covenant, undertaken the Redemption of the forfeited Inheritance; there was a new Promise of it made in Favour of his Seed: And they are invested with an indefeasible *Right* thereto, in the first Moment of their Union with Christ by Faith; howbeit they are not instantly put in Possession thereof. And when they do come to the Possession, it is not given them all at once, but at two different Periods, in different Measures; according to the two chief Branches of the Promise thereof, namely, a Promise of transporting their souls into Heaven at Death, and a Promise of transporting them Soul and Body thither at the last Day.

First, There is a Promise of transporting their souls separate from their Bodies, into Heaven, there to behold and enjoy the Face of God. And 'tis accomplish'd to them immediately after their Death. It was most plainly declared and applied, by our Saviour, to the penitent Thief, on the Cross, *Luke xxiii. 43*. *To day shalt thou be with me in paradise*. But it was in the Faith of it, that the Covenant was to *David*, even in the Face of Death, *all his salvation*, and *all his desire*, *2 Sam. xxiii. 5*. and that *Paul* had a desire to depart, knowing that he was to be with Christ upon his Departure, *Philip. i. 23*. And 'tis in the Faith of the same, that the whole Church militant doth groan earnestly, desiring to be clothed upon with the house which is from heaven, that is, the heavenly Glory, *2 Cor. v. 2*. Indeed the Curse of the first Covenant, did, upon the breaking of that Covenant, fall to their Lot, as well as to the rest of Mankind: And that Curse would natively have issued, in cutting them asunder, as Covenant-breakers, and appointing them their portion with the hypocrites; but that, being executed to the full on Christ

Christ their Head, to the *parting asunder* of his holy Soul and Body, it can operate no more on them. Wherefore, howbeit others die in virtue of the *Curse*, separating their Souls and Bodies, the one to the Place of Torment, the other to the Grave, till the last Day: Yet *they* do not so die. Being *redeemed from the curse*, Gal. iii. 13. they shall never see such death, John viii. 51. But they die, in Conformity to Christ their Head, being *predestinate to be conformed to his image* (Rom. viii. 29.) who is *the first-born from the dead*, Col. i. 18. and *the first fruits of them that sleep*, whichevery man is to follow in his own order, 1 Cor. xv. 20, 23. That, as in the Case of the Head, so in the Case of the Members, as Death came on by Sin, Sin may go off by Death. In virtue of their *Communion* with Christ in his Death, the Union 'twixt their Souls and mortal Bodies is dissolv'd; their Souls dismist in Peace into the heavenly Glory; there to remain, till such Time as their Bodies, laid down in the Grave, come, in virtue of their *Communion* with Christ in his Resurrection, to put on Incorruption and Immortality.

This Promise is grafted upon the *Promise of Acceptance* made to Christ, when he should make his Soul an Offering for Sin: In Confidence of which *Acceptance*, dying on the Cross he commended his Spirit, or Soul, into the Hands of his Father, Luke xxiii. 46. and told the penitent Thief, he was to be *that very Day in Paradise*, tho' then it was towards the Evening of it, Ver. 43. The Words in which he commended his Soul to his Father, were David's, Psal. xxxi. 5. *Into thine Hand I commit my spirit*; thereby intimating, that the Reception of the Souls of his dying People, into the Hands of the Father, depends on the Reception of his Soul into them. For his Soul was, in Virtue of the Covenant, so received, as a publick Soul, representing the Souls of the whole Seed, whence David speaking of CHRIST, saith, *Thou wilt not leave my Soul in hell*, Psal. 16. 10. with Acts ii 31. wherefore in the Promise of receiving Christ's Soul, was comprehended a Promise of receiving the Souls of all his mystical Members.

Secondly, There is a *Promise* of transporting them, Soul and Body, into Heaven, there to be ever with the Lord; which

which is to be accomplish'd unto them at the last Day. Dan. 12. 2. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* Ver. 3. *And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness (or rather, they that do righteously, of the many) as the stars for ever and ever.* Whereas the many mentioned, Ver. 2. and comprehending all, are there divided into two Sorts, in respect of their future State in the Event of the Resurrection: The happy Part, being the first Sort of them, is design'd Ver. 3. from their present State in this Life, the *Wise* and *they that do righteously*; that is, in New Testament Language, the *Righteous*, Mat. xiii. 43. and *they that have done good*, John v. 29. in Opposition to the *Foolish*, and *they that have done Evil*. Those having come forth, unto the resurrection of life, John v. 29, shall shine as the Brightness of the Firmament, and as the Stars for ever and ever: Yea, they shall shine forth as the sun, in the kingdom of their Father, Mat. xiii. 43. This is the highest Pinnacle of the Saints Hopes; wherein they, in their whole Man, shall have the whole of eternal Life in its Perfection. Man had a conditional Promise hereof, in the Covenant of Works: But the Condition being broken, the Benefit promis'd was lost; Heaven's Gates were shut against Adam and all his natural Seed. Howbeit, Christ the second Adam, having undertaken to fulfil the Condition of the second Covenant, which was stated from an exact Consideration of the Demands, that the broken first Covenant had on his spiritual Seed: There was a new Promise of it, made in their Favour; and it, absolute. And to his fulfilling of that Condition, both the making and performing of this Promise, are owing allenarily. None other's Works but his, could ever have avail'd to reduce the Forfeiture, and purchase a new Right: And his Works do it so effectually, that they secure the putting all his Seed in actual Possession of the purchased Inheritance; so that they shall reign in life by one, Jesus Christ, Rom. v. 17.

This is the Promise of the Covenant, which is the last of all in performing; as being the Consummation of all the

the rest, not to be accomplished until *the Mystery of God* be finished. The Old Testament Saints died in the Faith of it; and it is not as yet perform'd to them: Nay, the New Testament Saints have died, and still must die, in the Faith of it; not having it perform'd to them neither, till it be at once accomplished to the *whole Seed* together, at the End of the World. Thus, *this Promise* remains to be an unseen Object of *Faith*, to the Church militant; and to the Church triumphant too, whose *Flesh* must rest in *Hope* till that Day, *Psal. xvi. 9.* But, because the Term prefixt for performing thereof, is, in the depth of Sovereign Wisdom, for Reasons becoming the Divine Perfections, set at such a Distance; there have been some signal *Pledges* given of it, to confirm the Churches Faith in the Case. Such was the translating of *Enoch*, Soul and Body, into Heaven, in the *patriarchal Period*; *Elias*, in the Time of the *Law*; and our blessed Saviour, in the Time of the *Gospel*.

This *Promise* is grafted upon the *Promise* of a glorious *Exaltation* made to Christ; by which was secur'd to him his *Ascension*, in Soul and Body, into Heaven, and *entring* into his *Glory*, *Luke xxiv. 26.* Ought not Christ to have suffered these things, and to enter into his glory? Both these were necessary in respect of the *Covenant*: His *Suffering* was necessary, in respect of the *Condition* thereof, which behov'd to be fulfill'd by him; and his *entring* into his *Glory* was necessary, in respect of the *Promise* thereof, which behov'd to be fulfill'd unto him. Now Christ *ascended* and *entred* into *Glory*, as a publick Person, as a *Fore-runner entring for us*, *Heb. vi. 20.* And therefore the *Promise*, in Virtue of which he *ascended* and *entred* into it, comprehends the *Ascension* and *Glory* of all his mystical Members, who are therefore said to sit together in heavenly Places, in Christ Jesus, *Eph. ii. 6.* And then, and not till then, will the *Promise* be perfectly fulfill'd to him, when all the mystical Members are personally there, together with their Head; when the *whole Seed* perfectly recovered from *Death*, shall reign there, together with him, in *Life*, for evermore.

And this shall suffice, to have been said here, of the *Promise* of eternal *Life*, in the last period thereof.

INFERENCE from the Promise of eternal Life.

Thus we have opened the *Promise of eternal Life* to the Elect, with the *Effects* thereof on them, in its several *Periods*; to wit, *before their Union with Christ*, and then *from their Union with Christ until Death*, and finally *from their Death, through Eternity*: The whole springing out of the *Promises peculiar to Christ himself*. For as these last were fulfilled, in *preserving the Root of Jesse*, notwithstanding of the various *Changes that Family did undergo*, in which it was often in *Hazard of Extinction*; until such Time as *Christ sprung out of it, as a root out of a dry ground*, Isa. xi. 1, 10, and liii. 2. And then, in *carrying him up, and carrying him through*, in his *Work*; notwithstanding of the *Load of imputed Sin* that lay upon him, and the *Opposition* he met with, from the *World*, and the *Powers of Hell*, engaged against him, Isa. xlix. 8. and l. 7, 8, 9. And finally, in *raising him from the Dead*, taking him up into *Heaven*, and *glorifying him* there for ever and ever, 1 Tim. iii. 16. Even so the *Promise of eternal Life* to the Elect, included therein, is fulfilled, in *preserving* of them in their *unconverted State*, till such Time as they are *united to Christ by Faith*: And then, in *carrying them up, and carrying them through*, in *Favour and Communion with God*, during the whole *Time of their Continuance in this World*; notwithstanding of all the *Opposition*, from the *Devil, the World, and the Flesh*: And lastly, in *raising them up at the last Day*, and receiving them, *Soul and Body*, into *Heaven*, there to be ever with the Lord.

And now from the whole of what hath been said on that Point, we deduce the following *INFERENCE*, to wit, that *all the Benefits of the Covenant of Grace, bestow'd, or to be bestow'd on Sinners, are the sure Mercies of David*, Isa. lv. 3. This may be taken up in these three Things following.

1. They're all of them *Mercies*, pure *Mercies* without Respect to any *Worthiness* in the Receivers. They all are *Free-grace Gifts*: For the *Covenant* is to us, a *Covenant* of

of Grace, from the first to the last, *Eph. ii. 7.* *That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.* Ver. 8. *For by grace are ye saved, through faith, and that not of your selves, it is the gift of God.* The receiving of Believers into Glory, is, after all their working, as much of free Grace; as is the quickning of them, when being dead in Sin, they could do no good Work at all. They have their Faith and their Works, their Grace and their Glory, their temporal and their eternal good Things, all of them equally of free Grace: For they are all secured to them in, and flow from, the Promise of the Covenant made before the World began; and are founded on a Ground, which they had no Manner of Hand in the laying of.

2. They all are the Mercies of David, that is, of Jesus Christ the Son of David. His Obedience and Death are the alone Channel, wherein the free Grace of the Covenant runs, bringing along with it all these Mercies, *Eph. ii. 7.* 'Tis to the Holiness of his Nature, the Righteousness of his Life, and the Satisfaction made by his Death, they are all owing: For upon these alone, and upon nothing in us, whether before or after Conversion, is the Promise of eternal Life founded. Our believing through Grace, while others continue in Unbelief; our seeing God in Glory, while others are cast into outer Darkness; the Bread we eat, and the Water we drink, in this Life, together with the hidden Manna we shall eat of, and the Rivers of Pleasures we shall drink of, in Heaven; are all equally the Purchase of our Redeemer's Blood.

Lastly, They are all of them sure Mercies. What of them the Saints have already got, they could not have missed of: And what of them they have not as yet received, is as sure as if they had it in Hand, *2 Sam. xxiii. 5.* *David perceived that the Lord had confirmed him king over Israel;* and that upon this Ground, *For his kingdom was lift up on high,* *1 Chron. xiv. 2.* Now Saul's Kingdom was lift up on high too: And yet he lost it. But David had his Kingdom by the Covenant; *saul,* not so: Hence the former, seeing the Promise begin to be accomplish'd, rightly concluded, that it would hold on till it was fully per-

perform'd; notwithstanding that the latter fell from his Excellency. *Uncovenanted Mercies* are tottering Mercies; but the *Covenant-Mercies* are sure. The former may flow plentifully for a while, and yet at length be quite dried up for ever: But the Spring of the latter, being once opened, will flow for evermore, without Interruption. The *promise* is infallibly sure, and cannot miscarry: 'Tis sure, from the Nature of God, who made it; even from his infallible Truth, and from his Justice too in respect of Christ, 2 *Thef.* i. 6, 7.

Thus far of the *second part* of the Covenant, namely, the *promissory Part*.

No proper PENALTY of the Covenant of Grace.

A *Penalty* is no essential Part of a proper Covenant. 'Tis but accidental only, arising not from the Nature of a Covenant; but from the Nature of the *Covenanters*, who being fallible, may break, either the *Condition*, or the *Promise*: In which Case a *Penalty* is annexed, to secure the Performance of the *Condition*, on the one Side, and of the *Promise*, on the other. Wherefore, since the Party contracting on *Man's Side*, on whom it lay to perform the *Condition* of this Covenant, was infallible; as was the Party contracting on *Heaven's Side*, on whom it lay to perform the *Promise* of it: There was no Place at all for a *Penalty* thereof, properly so called; as there was none in the first Covenant, but upon one Side. In the second Covenant, the *Father* and the *Son* absolutely trusted each the other: Upon the Credit of the *son*, the *Father* received all the Old Testament Saints into Heaven, before the Price of their *Redemption* was paid; and upon the Credit of the *Father*, the *Son*, near Seventeen hundred Years ago, paid the full Price of the *Redemption* of the Elect, while vast Multitudes of them were not as yet born into the World, and many of them are not even to this Day.

'Tis true, the Parties contracted for are fallible: But then the performing of the *Condition* of this Covenant, as such, doth in no Case ly upon them; Christ having taken it entirely on himself, and accordingly performed it already.

already. While they continue in their natural State, without Christ, they are personally in the Covenant of Works, not in the Covenant of Grace. And being once become Believers in Christ, the Promise of the Covenant of Grace stands always entire to them, notwithstanding of all their Failures; and must needs stand so, in Virtue of the Condition of the Covenant already performed, and judicially sustained as performed, by Jesus Christ, for them. And tho' they are fallible in respect of their Actions, as long as they are in this World; yet, from the Moment of their Union with Christ by Faith, they are not fallible in respect of their State: They can no more fall out of their State of Grace, than the Saints in Heaven can. Hence, even in their Case there is no Place for the Curse, or eternal Wrath, the only Penalty by which they should lose their Right to the Promise of the Covenant. They are indeed liable to God's fatherly Anger and Chastisements for their Sins: But forasmuch as, by these there is no Intercision of their Right to the Promise; and that they are not vindictive, but medicinal: They cannot be accounted a proper Penalty of the Covenant of Grace, however they may be improperly so called; but do really belong to the promissory Part, and Administration; of the Covenant. *Psalm*. lxxxix. 30, 31, 32, 33, 34. *Isa.* xxvii. 9. *Heb.* xii. 5, 6, 7. Where the Condition of a Covenant is fully perform'd, and legally sustain'd as such in favour of the Party, who is to receive the Benefit promised; it is evident, there can be no more Place for a proper Penalty of the Covenant, on that Side: And so it is here, in the Case of Believers.

And thus we have dispatched the third Head, namely, The Parts of the Covenant.

M H E A D

H E A D IV.

*The ADMINISTRATION of the
Covenant of Grace.*

IT remains now to consider the *Administration* of the Covenant. And, since the *salvation* of *Sinners* doth entirely depend on *this* Covenant; and that all the *Dispensations* of God toward them, for carrying on and compleating that gracious Design, are *regulated* according to it; and since withal it is in itself a deepest *Secret*, being a Compact entred into betwixt the Father and the Son, *before the World began*: It is altogether necessary, that there be an *Administration* of it, whereby it may be rendered effectual, to the End for which it was made. And hereof we'll have a View, by considering (1.) The Party on whom the *Administration* of the Covenant is devolved; (2.) The *Object* of the *Administration*; (3.) The *Ends* of it; and (4.) The *Nature* of it. Of all which, in Order.

I. *Christ the ADMINISTRATOR of the
Covenant.*

SUCH is the Nature of the Thing, the Weight and Importance of this *Administration*, that none who was not fit to be a *Party-contractor* in the Covenant, could be meet to be entrusted therewith. Wherefore, the *Administration* of the Covenant, was devolved upon no mere *Man* nor *Angel*, but on the *Lord Jesus Christ* the *second Adam*: And he hath it, by the Covenant itself, as a *Reward* of his *Work*. It was therein made over to him by *Promise*; particularly, by the *Promise* of a glorious *Exaltation*, to be the Father's *honorary Servant*, prime Minister of Heaven, mentioned before, and now to be more fully and distinctly unfolded. It was for this Cause the *last Adam* was made a quickening Spirit, as saith the
Text,

Christ the Administrator, &c. 179

Text, *i Cor.* xv. 45, with which we shall compare the *Promise*.

Isa. xlix. 8. *I will-----give thee for a covenant of the people.*

These are the *Father's Words to Christ the second Adam*, the great *Surety-servant*, chosen to make *Reparation* of the *Injury* done to the *Honour of God* by the *spiritual Israel*, *Ver. 3.* the *Light of the Gentiles*, *Ver. 6.* which is none other but he, *Luke ii. 32.* *Acts xiii. 47.* whose appearing in the *World* made the *acceptable Time*, the *Day of Salvation*, as in the preceeding Part of this 8th Verse, compared with *2 Cor. vi. 2.* And they are a *Promise* made to him, of a *Reward* of his *Work* in fulfilling the *Condition* of the *Covenant* by his *Obedience* and *Death*. For they are immediately subjoined to the *Promise of Assistance* therein: *I will preserve thee* (namely, in the *Course* of thy *Obedience*, doing and dying, so that thou shalt not be utterly swallowed up of *Death*, but swim through these deepest *Waters*, safe ashore) *and give thee for a Covenant of the People*; or simply, *of People*. Not, that *Christ* was never *given for a Covenant of the People*, till he rose from the *Dead*; nay, he was so given immediately after the *Fall*, *Gen. iii. 15.* But, that it was always upon the *View*, and in *Consideration*, of his *Obedience* and *Death*, he was so given; and that he was at his *Resurrection* and *Ascension* solemnly invested with that *Office*.

This *giving*, according to the *Scripture-phrasology*, imports a *Divine Constitution* or *Settlement*. So it is said, *ver. 6.* *I will give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth*, i. e. *I will constitute or set thee for a Light*: Even as *God set* (*Heb. gave*) the *Sun* and *Moon* in the *Firmament of the Heaven*, to give *Light* upon the *Earth*, *Gen. i. 17.* Thus the *People making* or *appointing* a *Captain*, are said to *give a Head* or *Captain*, *Numb. xiv. 4.* *Neh. ix. 17.* Wherefore, to *give Christ for a Covenant of the people*, is to *constitute* or *make* him the *Covenant*; whereby the *People*, any *People*, *Jews* or *Gentiles*, may become *God's People*, and receive all the *Benefits* of that

Covenant-relation to God. This then speaks Jesus Christ to be *the Ordinance of God* for the *Reconciliation* of Sinners to God, and their *partaking* of all the Benefits of the Covenant: Even as the *Sun is the Ordinance of Heaven* for *Light* to the World, unto whose *Light* all have free Access; tho' in the mean Time it doth not enlighten the Blind, nor these who will needs live in Darkneis because they hate the Light. This Honour was secur'd to him, in the *promissory Part* of the Covenant, in Consideration of his fulfilling the *conditionary Part* thereof.

Now, that Christ is by the Authority of Heaven, *constitute or made the Covenant*, imports these two Things. (1.) He is constitute *Administrator* of the Covenant: As he had the *Burden of purchasing* the promised Benefits, so he hath the *Honour of distributing* and *conferring* them on Sinners. This Meaning of the Phrase appears from the following Words, declaring the *End* of this Constitution; *To establish the earth, to cause to inherit the desolate heritages*; Ver. 9. *That thou mayst say to the prisoners, Go forth.* See Chap. xlii. 6, 7. (2.) The whole of the Covenant is *in him*: So that he that hath Christ, hath the Covenant, the whole of the Covenant; he that hath not Christ, hath no saving Part nor Lot in it. This is the native Import of this unusual Phrase, occurring only here and Chap. xlii. 6. and is confirmed by the following Words, *to establish the Earth.* A *Covenant* is an *establishing* Thing. When the first Covenant was broken, the Foundations of the Earth were, so to speak, *loosened*, that it could no more stand *firm*, until Christ was given for a *Covenant*, to *establish* it again: He bore up the Pillars thereof, in Virtue of the new Covenant in himself. And if his *Administration* of the Covenant were once at an End on the *Earth*, the Earth will stand no longer, but be reduced to Ashes. The Saying concerning the Sacramental Cup, *This cup is the new testament in my blood*, 1 Cor. xi. 25. is somewhat a-kin to the Expression in the Text, and serves to confirm the Sense given of it. For it surely bears (1.) That the Sacramental Cup is the *Ministration* of the New Testament to believing Receivers; so that receiving the one in Faith, they receive the other too. (2.) That the New Testament is in Christ's

Christ's Blood; so that their Communion of the Benefits of the Testament, is by their communion of the blood of Christ, 1 Cor. x. 16.

Now from these Texts compared it appears, That the Administration of the Covenant of Grace is devolved on Jesus Christ the second Adam, for that End made a quickning Spirit, having the whole of the Covenant in him.

This Constitution, lodging the Administration of the Covenant in the Person of the Mediator Christ Jesus, is at once suited to the Glory of God, the Case of Sinners, and the Honour of Christ himself.

First, 'Tis suited to the Glory of God the offended Party. In the Face of Jesus the Administrator, shines forth the Glory of the God of the Covenant, 2 Cor. iv. 6. His spotless Holiness, and tremendous Justice, appear there; together with his matchless Love, freest Grace, and tenderest Mercy. God is in Christ, reconciling the World to himself; with the Safety of his Glory; giving forth his Peace and pardons freely, without any Merit of the Receivers, and yet not without sufficient satisfaction to his Justice, and Compensation of his injured Honour; as from a Throne of Grace, stablished upon Justice satisfied, and Judgment fully execute, the firm Bases thereof.

Secondly, 'Tis suited to the Case of Sinners the offending Party. In Christ the Administrator of the Covenant, they have to do with a God, whose Rays of Majesty, that the Guilty are not able to behold, are vail'd with the Robe of a spotless Humanity. An inviting sweetness appears in the Face of the Administrator, full of Grace and Truth, John i. 14. In him they may see their Salvation so dear to the God that made them, that he himself would put on their Nature, to establish by his own Blood, a Covenant of Peace between Heaven and them. He is true Man, of the same Family of Adam with themselves; unto whom therefore they may confidently draw near, joining themselves to him as the Head of the Covenant: And withal, he is the true God, undoubtedly able to make the Covenant effectual for their Salvation, notwithstanding of all their Unworthiness.

Thirdly, 'Tis suited to the Honour of Christ himself, the Peace-maker, who hath it as the Reward of his Work,

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Joseph, being sold for a *Bond-servant*, behav'd himself with all Meekness, Patience, and Faithfulness in that low Character; the which was afterwards, by all-ruling Providence, abundantly rewarded with *Honour*, in his being advanced to be the *prime Minister* of the Kingdom of *Egypt*, having the *Administration* of the whole Kingdom committed to him, *Psal. cv. 17.---22.* Herein he was a Type of Christ. The Lord Jesus did voluntarily submit himself to the lowest Step of Reproach and Disgrace, taking upon him the Form of a *Bond-servant*, and humbling himself in that Form, *even unto the Death of the Cross*; and that, to perform the *Condition* of the Covenant, for the Glory of God and the Salvation of his People: And *therefore* he was exalted to the highest Pinnacle of Honour, being advanced to the prime Ministry of Heaven, having the Administration of the Covenant put into his Hand, ruling over all under his Father; whereby is given him a Name which is above every Name, whether of Men or Angels, *all things being put under his feet*, *Philip. ii. 7, 8, 9. Eph. i. 20, 21, 22, 23.* In respect hereof, he is often called the Father's *servant*, namely, his honorary Servant: And his Honour in that Character, is often promised to be made very great, *Isa. xlix. 6. and lii. 13, 14, 15, Zech. iii. 8. with vi. 12, 13.*

And forasmuch as the *Everlasting Covenant* will continue to be the Ground and Rule of God's Dispensations towards his People for evermore; by the *Constitution* lodging the *Administration* of the Covenant in the Person of Christ; he is to enjoy that Honour and Dignity for ever and ever. For unto the Son he saith, *Thy throne O God is for ever and ever*, *Heb. i. 8.* Even of his Kingdom which is given him, that is, his mediatory Kingdom and Administration, *there shall be no End*, *Luke i. 32, 33.* The Time comes indeed, wherein he will deliver up the kingdom to God even the Father; presenting to him at the last Day, the whole Church, and every Member thereof, brought, by his Administration, according to his Commission, into a State of Perfection. And then cometh the End, *1 Cor. xv. 24.* Namely, the End of the World, but not the End of his Administration: For being constitute Administrator of the Covenant, There was given him Do-

minion

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minion and Glory, and a Kingdom; and his Dominion is an everlasting Dominion, which shall not pass away (as the World shall 1 Cor. vii. 31.) and his Kingdom that which shall not be destroyed, (as all the four Monarchies have been) Dan. vii. 14.

And thus we have seen CHRIST to be the Party, on whom the *Administration* of the Covenant is devolv'd.

II. *Sinners of Mankind, the OBJECT of the Administration of the Covenant.*

The *Object* of the *Administration* of the Covenant, is, *Sinners of Mankind* indefinitely: That is to say, Christ is impowered by Commission from his Father, to administer the Covenant of Grace to *any* of all *Mankind*, the *Sinners* of the Family of *Adam* without Exception: He is authorized to receive them into the Covenant, and to confer on them all the *Benefits* thereof, to their eternal Salvation; according to the settled *Order* of the Covenant. The *Election* of particular Persons is a Secret, not to be discovered in the *Administration* of the Covenant, according to the established *Order* thereof, till such Time as the Sinner have received the Covenant, by coming personally into it. And the *Extent* of the *Administration*, is not founded on *Election*; but on the *sufficiency* of Christ's Obedience and Death, for the Salvation of all: Neither is it regulated thereby; but by the *Fulness* of Power in Heaven and Earth, given to Jesus Christ, as a *Reward* of his becoming obedient even unto Death.

For confirming of this Truth, let the following Things be considered.

First, The *Grant* which the Father hath made of Christ crucified, as his *Ordinance* for the *salvation* of lost Sinners of *Mankind*. In the Case of the *Israelites* in the Wilderness, bitten by fiery Serpents, God instituted an *Ordinance* for their Cure, namely a *brazen Serpent* lifted up on a *Pole*; and made a *Grant* thereof to *whosoever* would use it for that Purpose, by looking to it. No Body whosoever that needed Healing was excepted: The *Grant* was conceived in the most ample Terms, Num. xxi. 8. *It shall come to pass, that EVERY ONE that is bitten; when*

he looketh upon it, shall live. So all Mankind being bitten by the old Serpent, the Devil, and sin, as his deadly Poison, left in them; God hath appointed JESUS CHRIST the Ordinance of Heaven for their *Salvation*. There is a Word of Divine Appointment, passed upon a crucified Christ, making and constituting him the Ordinance of God for *Salvation* of Sinners: And God hath made a Grant of him as such, to *whosoever* of Adam's lost Race will make use of him for that Purpose, by *believing* on him; in the which Grant, none of the World of Mankind is excepted. All this is clear from *John* iii. 14, 15, 16. And as *Moses* lifted up the serpent in the wilderness, even so must the Son of Man be LIFTED UP: That WHOSOEVER believeth in HIM, should not perish, but have eternal life. For God so loved the WORLD, that he GAVE his only begotten Son, that WHOSOEVER believeth in him, should not perish, but have everlasting life. Now the Administration of the Covenant being settled in Pursuance of this Grant, therein made for a Reward of the Mediator's Obedience; the Object of the former, can be no less extensive, than that of the latter.

Secondly, The Mediator's Commission for the Administration, is conceived in the most ample Terms; and he is clothed with most ample Powers, with Relation to that Business. It carries his administering the Covenant, not only to the Meek, the Poor, the Broken-hearted; but to the Captives, Blind, Bruised, Prisoners, Bond-men and Broken-men, who have sold their Inheritance and themselves, and can have no Hope of Relief but by a Jubile, *Luke* iv. 18, 19. with *Isa.* lxi. 1, 2. What Sort of Sinners of Mankind can one imagine, that will not fall in under some of these Denominations? Christ is indeed given for a Covenant of People; not of this or that People, but of people indefinitely. All power is given him in heaven and in earth, *Mat.* xxviii. 18. So there are none on Earth excepted from his administering the Covenant to them. He is impower'd to save the guilty law-condemned World, by administering it to them: For God sent not his Son into the world to condemn the world; but that the world thro' him might be saved, *John* iii. 17. Forasmuch as he is the Ordinance of God for taking away the sin

fin of the world, chap. i. 29. *tho' many to whom he offers the Covenant, do refuse it, and so are not saved eventually.* Accordingly, from this *Fulness of power*, he issues forth the *general Offer of the Gospel*; wherein all without Exception are declared welcome, to come and suck of the full Breasts of the Divine Consolations, in the Covenant, *Mat. xi. 27. All things are delivered unto me of my Father.* Verse 28. *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* Chap. xxviii. 18. *All power is given unto me in heaven and in earth.* Verse 19. *Go ye therefore and teach all nations.* Mark xvi. 15. *Preach the gospel to every creature.*

Thirdly, He executes his Commission in an *unhampered Manner*, administering the Covenant to *any Sinner of Mankind*, *Prov. viii. 4. Unto you, O MEN, I call, and my voice is to the sons of MEN.* The Object of his Administration is not *this or that Party of Mankind*, under this or the other Denomination; but *Men, any Men, Sons of Men indefinitely.* So the Gospel, in which he administers the Covenant, is *good tidings to all people*, *Luke ii. 10. a Feast made unto all people*, *Isa. xxv. 6. tho' many, not relishing the Tidings, never taste of the Feast.* Accordingly, he commisionate his Apostles for that Effect, in Terms than which none can imagine more extensive, *Mark. xvi. 15. Go ye into ALL the WORLD, and preach the gospel to EVERY CREATURE.* The *jews* called *Man the Creature*, as being *God's Creature by Way of Eminency*: So by *every Creature* is mean'd *every Man.* There are in the *World*, some *Men* who, by Reason of their monstrous *Wickedness*, are like *Devils*; there are other *Men*, who by Reason of their *Savageness*, seem to differ but little from *Brutes*: But our Lord saith here in Effect, "Be what they will, if ye can but know them "to be *Men*, ask no Questions about them, on this "Head, what Sort of Men they are: Being *Men*, preach "the Gospel to them, offer them the Covenant; and if "they receive it, give them the Seals thereof: My Father made them, I'll save them."

Fourthly, If we enquire, Who they are to whom Christ stands related as a Saviour? Or, whose saviour he is, according

cording to the Scripture? We find, that considered as an *actual Saviour*, *saving actually and eventually*, he is indeed only *the Saviour of the body*, Eph. v. 23. But considered as an *official Saviour*, a *Saviour by Office*, he is *the Saviour of the world*, 1 John iv. 14. John iv. 42. Thus one having a Commission to be the *physician of a Society*, is the *Physician of the whole Society*, by *Office*; and so stands related to every Man of them, as his *Physician*: Howbeit, he is not *actually* a *Healer* to any of them, but such as *employ* him. Tho' some of *that Society* should not employ him at all, but on every Occasion call another *Physician*; yet he is still *their physician* by *Office*: Tho' they should die of their Disease, being averie from calling him; yet still it is true, that he was *their Physician*, they might have called him, and had his Remedies; and it was purely their *own Fault*, that they were not *healed* by him. Even so our Lord Jesus Christ hath Heaven's *Patent*, constituting him *the Saviour of the world*; by the Authority of his Father he is invested with that *Office*: And where-soever the Gospel comes, his *Patent* for that Effect is intimate, 1 John iv. 14. And we have seen and do testify, that the Father sent the Son to be the *Saviour of the world*. Wherefore, none of us shall perish for Want of a *Saviour*. Jesus Christ is *the Saviour of the world*; he is *your Saviour*, and *my Saviour*, be our Case what it will: And God, in and by him, is *the Saviour of all men*, specially of those that believe, 1 Tim. iv. 10. Hence Christ's Salvation is *the common salvation*, Jude 3. And the Gospel is *the grace of God that bringeth salvation to all men*, Tit. ii. 11. Marg. Christ then stands related as a *Saviour* by *Office* to the *World of Mankind*; he's *their Saviour*: And he is so related to every one of them, as *Sinners*, *lost Sinners*, of *that Society*, 1 Tim. i. 15. Christ Jesus came into the world to save sinners, Luke xix. 10. The son of man is come to seek and to save that which is lost. Let no Man say, "Alas! I have nothing to do with Christ, nor he with me; for I'm a *Sinner*, a *lost Sinner*:" Nay, upon that very Ground there is a Relation between him and you. Since you are a *Sinner of Mankind*, Christ is *your Saviour*: For he is, by *Office*, *Saviour* of the Family whereof you are a Branch. If you will

will imploy *another* than him, or pine away in your Disease, rather than put yourself in *his* Hand; ye do it upon your Peril: But know assuredly, that you *have* a *saviour* of your *own*, chosen of God for *you*; whether you imploy him, or not. He is by his Father's Appointment, the *Physician* of Souls, ye are the *sick*, and the less sensible ye are, the more *dangerously* sick; there is a valuable *Relation* then betwixt *Christ* and *you*, as such, *Mat. ix. 11, 12.* He is the great *Burden-bearer*, that gives *Rest* to them that *labour*, and are *heavy laden*, *Mat. xi. 28.* *Psal. lv. 22.* Ye *labour*, spending your *labour* for that which *satisfieth* not; and are *laden with Iniquity*, even *heavy laden*, and nothing the less so, that you are not duly sensible thereof: There is a *Relation* then, 'twixt *Christ* and *you*, on that very Score. Now if *Christ* stands related to the *World of Mankind Sinners*, as *their saviour*, then they are the *Objects* of his *Administration* of the *Covenant*.

Lastly, If it were not so, then there would be some *excepted Persons* of the *World of Mankind Sinners*, for whom there is no *Warrant*, more than for *Devils*, to *take hold of the Covenant* by believing in *Christ*; contrary to the constant Voice of the Gospel, *John iii. 16.* *Mark xvi. 15.* For surely they have no *Warrant* to *take Hold of the Covenant*, to whom the *Administrator* is not empowered to *give* it. Which of the *World of Mankind Sinners* can these *excepted Persons* be? Not *Pagans*, and other *Infidels*, who hear not the Gospel: For howbeit, in the Depth of sovereign Wisdom, that *Warrant* is not *intimate* to them; yet it doth really *extend* to them as included under that general Term *whosoever*, *John iii. 16.* And if it did not extend to them, the *Covenant* could not lawfully be *preached* and *offered* to them, by *Ministers* of the Gospel; more than a *Crier* could lawfully go and *proclaim* and *offer* the *King's Indemnity*, to these who have no Concern in it, but are *excepted* out of it. The *ministerial Gospel Offer* is undoubtedly null and void, as far as it exceeds the *Bounds* of the *Object* of *Christ's Administration* of the *Covenant*; as being in so far, from one or more having *no power* to make it. Neither are *any* who *hear* the Gospel, *excepted*: For the not taking *Hold* of the *Co-*

Covenant by Faith in Christ, is the great *Sin* and *Condemnation* of all who, having the Gospel, do so entertain it, *Prov.* viii. 36. *John* iii. 19. *Mark* xvi. 16. But it could not be the *sin* of such Persons; because it can never be one's Sin, not to do a Thing which he hath no *Warant* from God, to do. Much less are the *Non-elect* excepted: For at that Rate, not only should their Unbelief be none of their *sin*; but the *Elect* themselves could never believe, till such Time as their *Election* were, in the first Place, reveal'd to them, which is contrary to the stated Method of Grace: For none can believe in Christ, till once they see their *Warrant*; forasmuch as that *Warrant* is the Ground of Faith.

Wherefore, we conclude that *Sinners* of *Mankind* indefinitely, are the *Object* of Christ's *Administration* of the Covenant; that he is impowered to *administer* it to you, and every one of you, whatever you are or have been; and, that you must either *take Hold* of the *Covenant* for Life and Salvation, or *perish* as *Despisers* of it, since ye have heard the Gospel.

III. *The ENDS of the Administration of the Covenant.*

The *Ends* of the *Administration* of the Covenant, which make the *Business* of the *Administrator* as such, are these three; to wit, (1.) The *bringing* of *Sinners* into the Covenant; (2.) The *Management* of them therein, according to it, in this World; and (3.) The *completing* of their *Happiness*, according to it, in the other World.

First, The *bringing* of *Sinners* personally and savingly into the Covenant, *Isa.* xlix. 5. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, tho' Israel be not gathered, yet shall I be glorious in the eyes of the Lord. Tho' the Covenant was concluded from Eternity, when we could neither consent nor dissent; yet, by the Constitution thereof it is provided, That, even to the End of Time, any Sinner of the Race of Adam, who shall believe, his receiving and embracing the Covenant by Faith, shall be

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as good and valid to enter him into it, as if he had personally subscrib'd it at the making thereof, *John* iii. 16. Thus it is left open to Mankind-sinners, that they may come into it, taking Place therein under CHRIST the Head; and so become personally confederate with Heaven, to their eternal Salvation. And there is Room enough, within the Compass of the infinite Name of the *second Adam*, for all of us to subscribe our little Names. Wherefore, notwithstanding of all that have already subscribed, in that Name, saying, *I am the Lord's*, i. e. the Lord Christ's, *Isa.* xliv. 5. Since *Eve* first set down her Name there, by believing the Promise first, whereby she then commenc'd, and actually was the mother of all living, *Gen.* iii. 20. yet the Voice of the Gospel still is, and will be even to the End, *And yet there is room*, *Luke* xiv. 22. For typifying of which *Noah's Ark* was, by the Appointment of Heaven, made all little rooms, *Gen.* vi. 14. called in the Margin there, *Nests*. Now the Mediator is authorised to treat with Sinners, Rebels to God, and Subjects of Satan's Kingdom, to bring them over to Heaven's Side again; and for that Effect to administer the Covenant unto them, to propose it to them, and gather them into the Bond thereof. Wherefore, having gone forth on that Errand, he testifies his Earnestness in the Work, *Mat.* xxiii. 37. *How often would I have gathered thy children!* and declares himself *the door of the sheep*, *John* x. 7, 9.

Secondly, The Management of them in the Covenant, according to it, during their Continuance in this World. When Sinners are, by the Mediator's Administration, brought within the Bond of the Covenant, they are not, thenceforth, trusted with the Management of themselves and their Stock: But their Stock being lodged with him, they are put under his Hand as their sole Manager, the chief Shepherd and Bishop of Souls, unto whose Oversight the Strays once returned are committed, *1 Pet.* ii. 25. Whatever they need, they must receive from him: He is to dispense all the Benefits of the Covenant, of whatever Kind, unto them. Are they to be justified? He is to pass the Sentence, *Thy sins be forgiven thee*, *Matth.* ix. 2, 6. Are they to be brought into a new saving Relation to God?

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He is to give them power to become the sons of God, *John* i.

12. Are they to be sanctified? He is to wash, sanctify, and cleanse them, *John* xiii. 8. *Eph.* v. 26. And to give them Repentance, as well as Forgiveness of Sins, *Acts* v. 31. Are they to be caused to persevere? He is to keep them, and to account for each one of them to his Father, *John* xvii.

12. Are they to be seen to, in all their temporal Concerns? The Care of them all lies upon him, *1 Pet.* v. 7. He is our *Joseph*, who hath all the Stores of the Covenant in his Hand: And of him God hath said, as *Pharaoh* said to his famishing People crying unto him for Bread, Go to *Joseph*, *Gen.* xli. 55. Moreover, they must receive all their Orders from him, touching their Duty in all Points. They must receive the Law at his Mouth; since 'tis by him God speaks unto them, according to the Constitution of the Covenant: For which Cause God hath given a solemn Charge to all the Covenant-people, saying, *This is my beloved Son, in whom I am well pleased, hear ye him*, *Mat.* xvii. 5.

Thirdly and lastly, The compleating of their Happiness, according to the Covenant, in the other World, *Eph.* v. 27. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing. 'Tis the Comfort of Believers, that *Jesus Christ* administers the Covenant in this World; so that, whatever Part thereof they may be driven to, they can never be driven to any Part, unto which his Administration doth not extend. However, the most glorious Part of his Administration, takes its Place in the other World: For 'tis in Heaven, that the Promises of the Covenant have their perfect Accomplishment; the which makes Heaven Home to Believers. "O! " but the Passage betwixt the two Worlds, is a dark, dangerous, and gloomy one! Who can without Horror " think of the *Jordan* of Death, and the darksome Region of the Grave! " But withal, God's Covenant-people should remember, that their Lord hath Business in that Passage, as well as on either Side of it. The Line of the Covenant is drawn through it, making a Path by which the Redeemed safely pass. So there also is the Scene of Christ's Administration of the Covenant; he hath the keys of hell and of death, *Rev.* i. 18. 'Tis great Weak-

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ness, to think that he doth only, as it were, stand on the other Side of the River, directing the Believer in his Passage, and ready to receive him when come ashore: Nay, it lies on him, as *Administrator* of the Covenant, even to go into the Water with the *passenger*, to take him by the Arm, and going between him and the Stream, to break the Force thereof unto him, and to bring him safe ashore. *Psal. xxiii. 4. Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.* In the *Israelites* passing over to *Canaan*, the Ark went first into *Jordan*, and was last in coming out, being there till all the People were passed clean over, *Josh. 3d and 4th Chapters.* The Ark being a Type of Christ, as *Canaan* was of Heaven, this teacheth us, that our Lord Jesus will have Business in the Passage between the two Worlds, as long as there is one of his People to pass that Way; and that his Administration there will never be at an End, until the last Man within the Bond of the Covenant, is safely landed on the other Side. This done, he is to administer the Covenant to them there also, completing their Happiness by a perfect Accomplishment of all the Promises thereof, unto them. As Jesus is the Author, so he is the Finisher of our Faith, *Heb. xii. 2.* In which Text there is an Allusion to the Races famous amongst the ancient Greeks, wherein there was one, that opened the Race, ran it, and went on the Head of all the rest; another, who was set on a Throne at the End of the Race, and gave the Prize to such as won it. In the spiritual Race, Christ acts both these Parts. As Performer of the Condition of the Covenant, in the Course of his Obedience, wherein he endured the Cross, despising the Shame, he is the Author of our Faith, or the chief Leader, expressly called the Fore-runner, *Chap. vi. 20. in bringing many Sons unto Glory, going on their Head as Captain or chief Leader, Chap. ii. 10.* Then as Administrator of the Covenant, he is the Finisher of our Faith, or the perfecter that gives the Crown to the Runners, and is set down at the right Hand of the Throne of God. And thus 'tis his Business to put the Crown of Glory on the Heads of these, whom by his Grace he hath made Conquerors. From his Hand Paul expected it, *2^d Tim. iv. 8.* Henceforth there is
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laid up for me a crown of righteousness, which the Lord the righteous judge (to wit, Christ, the Judge of the World) shall give me at that day. To him it belongs to grant to the Overcomers to sit with him in his throne, Rev. iii. 21. And therefore I cannot help thinking, that the Text, Mat. xx. 23. may safely be read, without the Supplement, To sit on my right hand, and on my left, is not mine to give, but to whom it is prepared of my Father. So the Particle but is used exceptively, 2 Cor. ii. 5. for save, Mark ix. 8. The Fulness of Power given to the Mediator, comprehends all Power in Heaven, as well as in Earth: Accordingly, he prepares the Place for his several People, in his Father's House, having the whole at his Disposal, as Administrator of the Covenant. And he is to administer the Covenant to them, not only at their first Entrance into the Regions of Bliss, but all along thro' the Ages of Eternity; being to remain the eternal Bond of Union, and Mean of Communication betwixt God and the Saints for ever, Heb. vii. 25. Rev. vii. 17.

And these are the Ends of the Administration of the Covenant. Follows

IV. The NATURE of the Administration of the Covenant.

The Nature of this Administration offers itself to our View, in the Relations Christ hath to the Covenant, as he is Administrator thereof. We have already seen, how that Christ became the Mediator of the Covenant, both substantial and official; and have observed, that his official Mediation runs through the whole of the Covenant: And we have taken Notice of a Threefold Relation of his unto it, namely, his being (1.) The Kinsman-redeemer in it. (2.) The Surety of it. And (3.) The priest, the sacrificing Priest, of it; the which Parts of his Mediation, respecting the Condition of the Covenant, do belong to the making of it. We shall now consider his other Relations thereto, bearing these Parts of his Mediation, which respecting the Promises of the Covenant, do belong to the Administration of it. And they are these

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Five. 1. He is the *Trustee* of the Covenant, 2. The *Testator* of the Covenant, 3. The *Prophet* of the Covenant, 4. The *King* of the Covenant, And, 5. The *Intercessor* of the Covenant: Each of which is a Syllable of the *Name above every Name*, given him of the Father, as the Reward of his Work. And in viewing of these in Order, the *Nature* of the *Administration* of the Covenant will plainly appear.

I. *Christ the TRUSTEE of the Covenant.*

Our Lord Jesus as *Administrator*, is in the first Place the *Trustee* of the Covenant; having the Covenant, and all the Benefits thereof committed to his Trust. *Col. i. 19. For it pleased the Father that in him should all fulness dwell.* This greatest of all *Trusts*, too great for any mere *Man* or *Angel*, our blessed Redeemer was perfectly qualified for; and so was set over the House of God, the most precious Things thereof being put under his Hand. What is seal'd up from the highest Angel, he hath Access to; he is trusted to *loose the seals*, for he is *worthy*, *Rev. v. 2--5. A holy jealous God put no trust in his servants, and his angels he charged with folly: For they were fallible; there was a Possibility of their betraying their Trust, Job iv. 18.* But it pleased him to trust the blessed Jesus, that in him, as an infallible Administrator, all *Fulness* should dwell.

This high *Trust* was a necessary *Prerequisite* of the *Administration*: And therefore, upon his Engagement to fulfil the *Condition* of the Covenant, reputed in Heaven as *sure* as if it had been actually performed; all the *Benefits* of the Covenant, were not only made over to him in *Point of Right*, but were *delivered* over into his Hand in *actual Possession*, that he might *dispense* them to Sinners, according to the *Method* therein stated and agreed upon. *John iii. 35. The Father loveth the Son, and hath given all things into his hand. Mat. xi. 27. All things are delivered unto me of my Father. Verse 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest.* Hence it was that he *entred* upon the *Administration* of the Covenant, long before his *Incarnation*; even
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asoon as there was any Place for the *administring* thereof, which was in Paradise after the Fall: Tho' the *solenity* of his Investiture and taking Possession, was reserved unto his *Ascension* into Heaven, when the Man Christ was set at God's right Hand. Gen. iii. 8, 15. with *psal.* lxxviii. 18. Eph. i. 20, 21, 22.

Thus the *Fulness* of the Covenant is in him: And this *Trust* makes the *unsearchable Riches* of Christ, not to be particularly inventory'd by us, since they are unsearchable. But agreeable to what hath been said before, we shall, for opening thereof, mark the following Things.

First, The *unseen Guard* of the Covenant is under his Hand. There is given unto him *all power* over natural and spiritual Things, to manage the same for the *preservation, protection, and Restraint* of these sometime to be brought into the Covenant; while yet they are *Strangers from it*, and neither perceive the *Guard* about them, nor the *Commander* thereof, John v. 22. The Father --- hath committed all judgment unto the Son. Hos. xi. 3. I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them. Sometimes they are, during their State of *Blindness*, in eminent Hazard of their Lives, and narrowly escape, before the Stream of strong Temptations, threatening to carry them quite away; and yet the Force of these is broken one Way or other, and they brought back from the very Brink of Ruin: And they never truly know, whose Debtors they are for these Things, nor see the Love-design in them, until *converting Grace* has reach'd them; and then they hear the *Captain* of that Guard, saying to them, as he said to Cyrus, Isa. xlv. 5. I girded thee, though thou hast not known me. So the Mountain was full of Horses and Chariots of Fire, for the Defence of Elisha and his Servant; while yet the Servant saw none for them, but against them, until the Lord opened his Eyes, 2 Kings vi. 17.

Secondly, The *quickning Spirit* of the Covenant is in him; whereby to quicken *dead Sinners*, and cause them to live. The *Spirit of Life* behov'd to be purchased for Sinners: Otherwise there was no Life for them. Now the *Fulness* thereof is purchased, and actually lodged in the Mediator, according to the Covenant. Hence Christ proposeth him-
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self to dead *Sardis*, as having the seven Spirits of God, Rev. iii. 1. and saith to the Jews, John v. 25. The dead shall hear the voice of the Son of God, that is, dead Souls shall be quickened, and being quickened shall believe. The first *Adam*, being made a living soul, was capable to communicate natural Life; but not being made a quickening Spirit, he could not restore Life once lost: But the last *Adam* was made a quickening Spirit, to restore spiritual Life to Sinners dead in *Trespases* and Sins. So, in Christ, as the Trustee of the Covenant, is the Fountain of Life. *Adam's* Sin put out the Lights of the whole World; and his natural Offspring were all left by him, as so many blind Candles: But the second *Adam* is made, and set up, a flaming Lamp, to light them again; and as many of them as it toucheth, do instantly flame too: And could they all but touch it, and none are forbidden, they should all be lighted again, and shine with the Light of spiritual Life, partaking of the Spirit of Life in Christ Jesus.

Thirdly, The Righteousness of the Covenant is in him, whereby to justify the Ungodly that have no Righteousness of their own. Hence his Name is, The Lord our righteousness, Jer. xxiii. 6. Righteousness of Man before the Lord was quite worn out: There was nothing of that kind left upon any of *Adam's* Children, as it is written, There is none righteous, no not one, Rom. iii. 10. But Jesus Christ having, in his Birth, Life, and Death, wrought out the Righteousness of the new Covenant, brought it in, and presented it unto his Father, Dan. ix. 24. with Lev. xvi. 15. And it was sustained and accepted, as the New-covenant Righteousness, for justifying all that believe; and was lodged with the Worker thereof, entrusted with it, as Administrator of the Covenant. Hence he is said to be made unto us righteousness, 1 Cor. i. 30. namely, by a Divine Constitution, even as he was made the Covenant. And Imputation hereof is made unto Sinners, in the Gospel, for a Ground of Faith, Isa. xlv. 24. Surely shall one say, in the Lord have I righteousness. Heb. Only in the Lord (concerning me he hath said) is righteousness. They are the Words of the Lord Jesus Christ, narrating the Divine Constitution concerning himself. Compare Verse 23. with Rom. xiv. 10, 11. Wherefore, the Gospel is called The

ministration of righteousness, 2 Cor. iii. 9. And his Ministers, Ministers of righteousness, Chap. xi. 15. He being intrusted with the New-covenant Righteousness, for to administer it to Sinners, unto justification of Life, as the Phrase is, Rom. v. 18.

Fourthly, The new Covenant-right to God is in his Person as Mediator: And he is actually possess of the Fulness of the Godhead, as he is Administrator of the Covenant, to communicate of that Fulness to all that shall believe, Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily. Verse 10. And ye are compleat in him, which is the Head. Our Lord Jesus, as the eternal Son of God, had a natural indefeasible Right to the Fulness of the Godhead: But, as the second Adam, he took out a new Right thereto, purchasing the same by his Obedience and Death; and as such, it is now lodged with him, to be communicate by him. And thus the peace of the Covenant, Peace with God, is in him, Eph. ii. 14. The sonship of the Covenant, the Adoption into the Family of God, is in him as the First-born among many Brethren, Psal. lxxxix. 27. with John i. 12. The Covenant-interest in God, as one's own God, is in him, John xx. 17. And to obtain all these in one, let the Sinner but receive Christ by Faith, and he hath them: For they are all under his Hand as Trustee of the Covenant, yea, in him, as the Storehouse of the Covenant.

Fifthly, The Covenant-fulness of the Spirit of Sanctification is in him, whereby to make Sinners holy. Col. i. 19. It pleased the Father that in him should all fulness dwell. John i. 16. And of his fulness have all we received, and grace for grace. Having purchased the same with his own Blood, 'tis lodged in him as Administrator of the Covenant, in respect of which he is said to be made unto us Sanctification, 1 Cor. i. 30. Therefore out of his pierced Side came there forth Blood and Water; Blood to remove the Guilt of Sin, Water to wash away the Defilement thereof. So he is the Fountain opened for Sin and for Uncleaness: Not a Vessel of that Water of Purification, which, how full soever, would lack as much as it should communicate; but a Fountain, a living Spring of it, to supply the Needs of the Unclean, without any Lack in itself:

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For God giveth not the Spirit by Measure unto him, John iii. 34. Wherefore, there is in him such a *Fulness* of the Spirit of Holiness, as is, by the infinite Efficacy thereof, sufficient to sanctifie the whole Family of Adam, and even the worst of them. There's a *Fulness* of all Grace in him, to be communicate, for the repairing of the lost Image of God in us: There's Grace enough in him, to melt the hardest Heart into evangelical Repentance, Acts v. 31. To mortify the strongest Lusts, Gal. v. 24. And to quicken and to strengthen unto holy Obedience, 2 Tim. ii. 1.

Sixthly, The establishing Grace of the Covenant is in him, whereby to cause the most fickle and inconstant, once in him, to persevere unto the End, Jude Verse 1. *Them that are sanctified by God the Father, and preserved in Jesus Christ.* He is constituted the Head of Influences for all his mystical Members, which are to have their Nourishment ministered from him, Col. ii. 19. The giving out of continued Pardons, necessary for them in this their State of Imperfection, is also in his Hand, as the Trustee of the Covenant, exalted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, Acts v. 31. Thus he is fully furnished for preserving of them in a State of Grace, having a *Fulness* of Grace in himself to communicate unto them, suitable to all their Exigencies, whether in respect of the Power, or of the Guilt, of their Sin.

seventhly, The temporal Things of the Covenant are all in his Hand, whereby to provide for, and afford Protection to his People, during their Continuance in this World. In the Covenant there was made to him a Promise of his inheriting all Things, as the First-born of the Family of Heaven: And in his Person, as the last Adam, the ancient Dominion over the Creatures, was restor'd; as we heard before. Now, as he is the Trustee of the Covenant, the Heritage of the World and all Things therein, is actually delivered over into his Hand; So that he is not only Lord of the World in Point of Right, but in Fact; having the Power of all therein, from the smallest Rag for covering of Nakedness, even to the Crowns and Sceptres. This he himself witnesseth, *Matth. xxviii. 18.* All power is given unto me in heaven and in earth. Chap.

xi. 27. *All things are delivered unto me of my Father.* Hence to encourage his impoverished People, in their building of the second Temple, he saith, *Hag. ii. 8. The silver is mine, and the gold is mine,* namely, to give them to whom I will. And that these are Christ's Words, appears from Verse 6. compared with *Heb. xii. 26.* Accordingly, from *Psal. xxiv. 1. The earth is the Lord's, and the fulness thereof,* the Apostle clears Believers Right to the Creatures, *1 Cor. x. 25, 26.* And thus he is fully furnished, for affording all Manner of *Provision* to his People, in temporal Things; and all *Protection* from whatever Dangers they can be in, while here. The Sun, Moon, and Stars; the Earth, Sea, and Air, with all that in them is, are under his Hand, as the *Trustee* of the Covenant: And he can dispose of them all, for the Ends of the Covenant, as the *Glory* of God and the *Welfare* of his People do require.

Eighthly, The Covenant-fulness of *Power over Death and the Grave* is in his Hand, whereby to disarm Death of its *Sting*, and bring about a glorious *Resurrection*. I, saith he, *have the keys of hell and of death,* *Rev. i. 18.* Death goes thro' the World, as a mighty Conqueror, whom none is able to resist; the *Grave* follows, and none can keep back its Prey, nor cause it to give it up again. But the Mediator hath an effectual Check upon them both. They are not absolute Potentates, as mighty as they are: There is one above them; to whose Orders they must precisely stick. *Death* may indeed enter in, within the Boundaries of the Covenant, and carry off the Covenant-people as well as others: But at the Border it must drop its *Sting*, and enter without it; for the Power of Death is now in Christ's Hand, and he will not suffer it to enter there, with it. And the Time cometh, wherein he'll say to the *Grave*, give up: And then the Bars thereof will be broken asunder, the Gates thereof fly open, and it will deliver up to him its Lodgers; for he's entrusted, as Administrator of the Covenant, with full *Power over Death and the Grave*.

Lastly, The *eternal consummate Happiness* of the Covenant is in his Hand, whereby to render the *souls* of his People happy immediately after Death, and then *Scat*
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and Body together happy at the last Day: For all Power in Heaven is given him. The Father hath made him the great Repolitory of eternal Life, the Fountain from whence it shall stream forth to all the Heirs of Life: And the dispensing of it is entrusted to him. 1 John v. 11. God hath given to us eternal life: and this life is in his son. John xvii. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Wherefore his dying People, do in Faith commit their Souls to him, as Stephen, Acts vii. 59. saying, Lord Jesus receive my spirit. And at the last Day, he pronounceth the Sentence, and solemnly receives them into the Kingdom of Heaven. Mat. xxv. 34.

And thus Christ is the Trustee of the Covenant.

II. Christ the TESTATOR of the Covenant.

In the next Place, Our Lord Jesus is the Testator of the Covenant, as the Apostle teacheth, Heb. ix. 15, 16, 17. By the *conditional* Part of the Covenant; God had a *Compensation* of the Wrong done to his Glory by Sinners. And by the *promissory* Part, Christ had *unsearchable Riches* to communicate unto them, whereby they might be made happy: And being to die in the Cause, according to his Covenant, he timely made his Testament, as a Deed of Conveyance thereof unto them; turning the *promissory Part* of the Covenant, respecting lost Sinners, into a Testament in their Favour, 1 Cor. xi. 25. *This cup is the new testament in my blood.*

Hence it appears, that this belongs to the *Administration* of the Covenant, committed unto him, for making Sinners *Partakers* of the Covenant-benefits; yea, and that is the *first and fundamental Act* of that his *Administration*, laid as a *Foundation* of all the other Acts thereof, which are but so many *Means* of executing the Testament. Upon the Mediator's undertaking to fulfil the *Condition* of the Covenant, the Father made to him a *Disposition* of the Covenant-benefits contain'd in the *promissory Part*: And the Benefits so dispon'd, were actually delivered over into his Hand, as the appointed Trustee of the Covenant, as we have already seen. Now he, having them

all thus in his Hand, hath made a *Disposition* of them to poor Sinners, by Way of *Testament*, Luke xxii. 29. *And I appoint unto you a kingdom; as my Father hath appointed unto me. Or, And I dispoſe to you, as my Father diſpoſed to me, a Kingdom.* The Word here uſed, ſignifies to *diſpoſe*; and hath in it the Notion of a *Federal* or *Covenant-Dispoſition*, and a *Testamentary-Dispoſition* too. Of the former Sort was the *Dispoſition* made by the Father to Chriſt, namely, a *Federal Dispoſition*; as being made on a moſt onerous Cauſe, a *Condition* properly ſo called, to wit, his making his Soul an offering for ſin: And it can by no Means be a *Testamentary Dispoſition*, ſince where a *testament* is, there muſt alſo of neceſſity be the death of the *teſtator*, Heb. ix. 16. the which, 'tis evident, could have no Place in the Caſe of the FATHER. Of the latter Sort is the *Dispoſition* made by Jeſus Chriſt to Sinners, namely, a *Testamentary Dispoſition*, which, of its own Nature, is a Deed or Conveyance of Grace and Liberality, without *Conditions*, properly ſo called: And forasmuch as Sinners were under an utter *Disability* to perform *Conditions*, properly ſo called, it was therefore neceſſary for their Behoof, to make it a *Testamentary Dispoſition* or *Testament*.

For clearing of the Nature of this *Testament*, which is of ſo great Importance for all to know, who have any Concern for their Salvation, we ſhall conſider, (1.) The *Making* thereof, (2.) The *Legatees*, (3.) The *Executor*, and, (4.) The *Legacies*.

I. As to the *Making* of Chriſt's *Testament*, it is firſt of all to be obſerv'd, that tho' the *Covenant* was indeed from *Eternity*, the *Testament* was not ſo. For Chriſt made his *Testament*, as *Adminiſtrator* of the *Covenant*; which *Adminiſtration* he did not enter upon but in Time. He was from *Eternity* the *Truſtee* of the *Covenant*, which grand *Truſt* was a neceſſary *Prerequisite* of his *Adminiſtration*: Yet forasmuch as his commencing *Teſtator* of the *Covenant*, was an Act of his *Adminiſtration* thereof, there could be no Place for it, until there was Place for *adminiſtring* the *Covenant*, which there was not, till once the *Covenant of Works* was broken. And hereto beſt agreeth the Nature of a *Testament*, which is not ſimply a *Will*, but

but a Will declared, testified, and signified by Word or Writ, or some one or other external Sign pleadable by the Legatees, in order to their obtaining of the Legacies bequeath'd.

Christ's Testament, which for Substance is but one, is yet two-fold, in respect of different Circumstances, where-with it hath been vested; namely, the Old or First Testament, and the New Testament, 2 Cor. iii. 14. Heb. ix. 15.

Christ's Old Testament is the Declaration of the last Will of our dying Saviour, touching his unsearchable Riches, confirmed by slain sacrifices of Divine Institution, sealed with the Seals of Circumcision and the Passover, and enduring in the Church till the Fulness of Time, and the Manifestation of himself to Israel in the Flesh, Heb. ix. 20. Rom. iv. 11. 1 Cor. v. 7. Luke xvi. 16. This his Testament was originally made by Word of Mouth; which Kind of Testament is called a nuncupative Testament: But it was afterwards committed to Writing; so that there was not only a Word of the Testament to be heard, but a Book of the Testament to be read, by the Legatees, Heb. ix. 19, 20. And so we have it a written Testament, in that Part of the holy Scripture called by the Name of the Old Testament.

Christ's New Testament is the Declaration of the same last Will of our dying Saviour, touching his unsearchable Riches, confirmed by his own Death on the Cross, seal'd with the Seals of Baptism and the Lord's Supper, and to continue for evermore, 1 Cor. xi. 23, 24, 25. Matth. xxviii. 19. Heb. vii. 12, 16, 17. This also was originally made by Word of Mouth, in the Time of his publick Ministry, wherein he declared his Will anent the great Salvation, which, as the Apostle observes, at first began to be spoken by the Lord, Heb. ii. 3. And it was in like Manner afterwards committed to Writing: And we have it too a written Testament, in that Part of the holy Scripture called by the Name of the New Testament.

If we look for the original Date of Christ's Old or First Testament, we find his Testament to be of a Date as early as the Nature of the Thing could bear; being made in Paradise, on the Day of Adam's Fall, in the cool of
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the day, Gen. iii. 8. otherwise called the Time *between the two Evenings*, Exod. xii. 6. that is, between three and six a-Clock in the Afternoon. At the which Time, our Lord Jesus did, in the Promise of the *seed of the woman to bruise the head of the serpent*, which should bruise his heel, Gen. iii. 15. signify his Death, and declare his Will for the Benefits of his Purchase their accruing to Sinners thereby. And that Day I judge to have been the sixth Day of the Creation, the same Day wherein Man was created; reckoning that the Scripture teacheth, that *Adam lodg'd nor one Night in Honour*, as some do, agreeable to the Original, read *Psal. xlix. 12.* They who cannot think that the Events recorded from Gen. ii. 7. to the End of the third Chapter, were crouded within the Compass of one Day, may weigh therewith, the Events relating to the Death of Christ, which are recorded *Luke xxii. 66.* to the End, *Chap. xxiii. 1---33.* *John xix. 1.* *Mat. xxvii. 27, 28.* *John xix. 2, 5, 9---15.* *Mat. xxvii. 24.* All which Things were done in the Space of Half a Day: For Christ was crucified about Twelve of the Clock, *Luke xxiii. 44---46.*

Some, thro' an Unwillingness to think of their Death, do put off the Making of their Testaments unto a Death-bed: But so very willing was Christ, the second Adam, to die for us, that he *set his House in Order*, and so prepared himself for Death, that very Day wherein the first Adam fell. The Business of the great King, and the Business of the ruin'd World of Mankind, required Haste. The whole Fabrick of the World was by Adam's Fall so unning'd, that it was hastening to a total Dissolution, and Mankind about to perish in the Ruins; till the second Adam went in, and bore up the Pillars thereof, in virtue of his Death to *establish the Earth again*, *Isa. xlix. 8.* Wherefore in Paradise, he made his Testament in a few Words, containing a Disposition of the Benefits of the Covenant, in favour of poor Sinners, Gen. iii. 15. and typically went in under that Weight of Wrath, which was pressing down all: And so he *established the Earth again.* In this Form it was, that they of the first Ages of the World had the Testament. But it was repeated and renewed to Abraham, to whom the promises were made,
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Gal. iii. 16. comprehended under the Name of the Covenants or Testaments of Promise, Ephes. ii. 12. As also to Israel in the Wilderness, whom Moses sprinkled with Blood, saying, *This is the blood of the testament*, Heb. ix. 19, 20. And this was Christ's Old Testament, upon which all that believed, from Adam to CHRIST, built their Faith, and Hope of obtaining the Legacies left therein; tho' it was upwards of Four thousand Years, from the first Making of the Testament, unto the Death of the Testator, by which the New Testament was confirmed.

Now the Apostle saith, That a testament is of force after men are dead: Otherwise it is of no strength at all whilst the testator liveth, Heb. ix. 17. Was Christ's Testament then of no Force all that Time? Yea, it was of Force; and that by Means of a Pre-confirmation, being confirmed before, Gal. iii. 17. The Confirmation of a Testament, in the Sense of the holy Scripture, is by the Death of the Testator; as the Apostle, in the forecited Text, teacheth the Hebrews. And, in Scripture-reckoning, there was a two-fold Death of the Testator here: One typical, another real. In respect of the former of these, Christ was the lamb slain from the foundation of the world, Rev. xiii. 8. having died typically in the Sacrifices then offered, Gen. iii. 21. and thereafter all along under the Old Testament. And by that Death of the Testator was the Pre-confirmation of the Testament: So that from the Day it was first made, it was of Force, for the Legatees obtaining the Legacies therein bequeathed; forasmuch as it was then also confirmed. Wherefore the Apostle observes, that, in full Consistency with that known Maxim ancient Testaments, Heb. ix. 17. above cited, *Neither the first testament was dedicated without blood*, Verse 18. What the Apostle means by Dedication of the Testament, will be plain, if it is considered, that what our Version of the Bible calls Dedication, is, in the Scripture-use of Words so rendered therein, nothing else but an entering in, or a first, or new using of a Person or Thing, to what they were design'd for: Insomuch that the very Dedication of the Temple, was no more but that, as appears by comparing 2 Chron. v. 13. Chap. vi. and vii. 1, with 4, 5. Wherefore, by the Dedication of the Testament, must be

be mean'd the Legatees beginning to claim and obtain their Legacies, upon the *Testament*. And *this*, the Apostle saith, was not done without the *Testament's* being confirmed by *Blood*, or *Death*: The which, tho' really the *Blood* or *Death* of *Beasts sacrificed*; yet, according to the Apostle's Reasoning, were reckon'd the *Blood* or *Death* of the *Testator*, they being sacrificed as *Types* of him.

And hence it appears, that whatever have been the different *Circumstances*, wherewith the *Testament*, in different Periods, hath been vested: The *Old* and *New Testament*, *nuncupative* and *written*, are for *Substance* but the *One Testament* of *Jesus Christ the same yesterday, and to-day, and for ever*, Heb. xiii. 8. having the *same Force* and *Effect* for full Remission of Sin and Eternal Salvation, Legacies claim'd and obtain'd by Faith, in virtue of the *Testament*, *Acts* xv. 11. *Rom.* iv. 13. Only, what was first declared by *Word of Mouth*, the same was thereafter *written*. The Legacies at first bequeathed in general comprehensive Terms, were afterward particularly nominated: And in the *New Testament* they are more clearly exprest, than in the *Old*. The former was a Copy of the *Testament*, fitted for the Times before the Testator really died: The latter, fitted for all Times thereafter, to the End of the World; and therefore no other Copy is to be accepted after it.

II. It is to be enquired, *Who are the Legatees*. the Parties in whose Favour the *Testament* was made, and who may, in the Method of the *Testament*, claim and obtain the *Legacies* therein bequeath'd? Christ's making his *Testament*, being the fundamental Act of his *Administration* of the Covenant, as we have already seen; the *Legatees* in the *Testament* must needs be the same as the *Objects* of his *Administration* of the Covenant, that is to say, *Sinners of Mankind* indefinitely: For if Christ is authorized by the Father, to administer the Covenant to *Mankind-sinners* indefinitely, and hath accordingly made his *Testament* for that Effect; surely none can be excepted out of the *Testament*, that are not excepted out of his *Administration*. Therefore the Apostle lays down, for the *Foundation of Faith*, to these who had even embrued their Hands in the Blood of the Lord of Glory, their

Interest

Interest in the Promise, Acts ii. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. To whomsoever then the Gospel comes, we may warrantably say the promise is to you, and to you, and every one of you; even the Promise of the Testament: And ye have Access to claim it by Faith, as your own Legacy, your own Mercy, Jon. ii. 8. And all the Arguments adduced on the Head of the Object of Christ's Administration, which need not to be repeated here, do prove this.

And it is most agreeable to the *Nature of the Thing*. In Christ's Testament, the *Legatees* are not exprest by their Names, as in Testaments where the Testator hath his Children and Friends about him, to whom he leaves his Legacies: But 'tis here as in the Case, wherein some of the Children or Friends of the Testator, are not come into the World, at the Time of the Making of the Testament; who must therefore have their Legacies left to them under some general Designation. Multitudes, Multitudes of Christ's *Legatees* were not *born*, when he died; and Multitudes of them have not to this Day seen the Sun: Nay, when Christ first *made his Testament*, there were but two Persons in the World. Therefore the *Legatees* have been exprest in it, under a *general Designation*, as these of such a Family. Now this *general Designation* of the *Legatees* in Christ's Testament, is not *actual Believers*, that is, such as have already believed: For *actual Believing* is the *Legatees claiming* of the Legacies left them, whereby they are put in Possession thereof; the which *Claim* must of Necessity have a *Foundation* in the Testament, *prior* unto it. And indeed the *Testament* is the *Ground of Faith*. Therefore it was made, before there was one *actual Believer* in the World, being made in Paradise, and there recited in the Hearing of our guilty first Parents, who, upon the hearing of it, *Gen. iii. 15.* believed, and so were put in Possession of their Legacies. And thus will it be, to the End of the World: *Faith* will come by *Hearing* of the Testament, *Rom. 10. 17. Gal. iii. 2.* Neither is it the *Elect*: For howbeit in them only is the Testament effectual, yet it is not to them only the *Legacies* are left; they are not the only Persons, in whose

Favours

Favour the *Testament* was made. For *Election*, being a Secret not to be known by us until once we believe, cannot be the *Ground* and *Warrant* of believing, or embracing the *Testament*, and claiming the *Legacies*. Besides, at that Rate Unbelievers continuing so to the End, could not be justly reckoned Refusers and Slighters of Christ's *Testament*, as having no Portion nor Concern in it, more than fallen Angels. But the general *Designation* of the *Legatees* in Christ's *Testament*, is *Mankind*-sinners indefinitely: To these of the Family of *Adam* are the *Legacies* left, to be claim'd and possess'd of them by Faith. Prov. viii. 4. Unto you, O men, I call, and my voice is to the sons of men. Rev. xxii. 17. Whosoever will, let him take the water of life freely. John vi. 37. Him that cometh to me, I will in no way cast out.

Put the Case, that a rich Man should, for the Love and Favour he bears to a particular Family, leave his Substance to them by *Testament*, to be divided among them: In this Case 'tis evident, that however numerous that Family be, all and every one of them are this Man's *Legatees*, howbeit their *Names* are not particularly exprest in the *Testament*; and they need no more to clear their Claim, each to his Share of the *Legacy*, but that they are of that *Family*. And upon the *Executors* making lawful *Intimation* to that Family, that, such a *Testament* being made in Favour of them, they come, claim, and get their *Legacies*, in the Method of the *Testament*: It is manifest, that all of them, who accordingly come and make their Claim, as Members of that Family, will obtain a Share of the *Legacy*: But in case there be any of them, who will not come and make any Claim thereto, they'll justly lose the Benefit thereof, and may die of Want for all the *Legacy* that was left them in that *Testament*. Our Lord Jesus Christ has made such a *Testament*: The lost Family of *Adam*, is the Family constitute his *Legatees*: And the *Gospel* is the lawful *Intimation* made to them, to come to the *Executor* and receive their *Legacies*. All that believe get the *Legacy*: All Unbelievers lose it, and perish under the Want thereof; and they perish without all Excuse. They cannot pretend, that there was nothing left them, by the *Testator*; which is the Case of the fallen Angels;
Nor

Nor yet, that it was not *intimate* unto them; which is the Case of these that never heard the Gospel. But they perish, because; howbeit there was a rich Legacy left them, yet they undervalu'd the Testator's Kindness, and would never *come* and *claim* it by Faith. Hence the Benefits of the Covenant of Grace, even in respect of *Unbelievers*, are called *their own*, namely, in Virtue of the Right they have to them by the Tenor of Christ's Testament. Jon. ii. 8. *They that observe lying vanities, forsake their own mercy.* Accordingly, to the elder Brother in the Parable, Luke xv. the Father saith, ver. 31. *Son, all that I have is thine.* So Chap. xvi. 12. *If ye have not been faithful in that which is another man's, who shall give you that which is your own? that is, the true Riches,* Ver. 11. And their Ruin is lodged at the Door of their Unbelief, in *not coming* to Christ to receive them, John v. 40. *And ye will not come to me, that ye might have life.* Christ's Promises in his Testament are to Mankind-sinners, as the Promise of Canaan was to the Israelites in Egypt, indefinitely, these not excepted whose Carcases fell in the Wilderness, Exod. vi. 6. *Say unto the children of Israel, I am the Lord---Ver. 8, And I will bring you in unto the land, concerning the which I did swear.* Thus was there a Promise left them of entering into the Rest of Canaan: And these who *believed* it, got the Possession accordingly; these who *believed not*, did lose it. And they fell short of it, not because it was not left to *them*; but because, tho' it was left to them, as well as to these that entered; yet they *believed* it not. So says the Apostle, *They could not enter in because of unbelief*, Heb. iii. 19. And this was no Imputation on the Faithfulness of God: For even in Promises, as well as in Covenants, there's a Necessity of a *mutual Consent* unto the same Thing; the Party to whom the Promise is made, his *Acceptance* thereof being necessary to compleat the Obligation on the Promiser to make it effectual: Because none making a Promise of a Benefit to another, can in Reason be thought, either to bind himself thereby to obtrude his Benefit on the other against his *Will*; or yet to give up with it, as a Thing to be abandon'd by him at any Rate. Now to this very Purpose, the Apostle makes use of that Case of the *Israelites*

lites having the Promise of Canaan left them, and yet coming short of it thro' unbelief, Heb. iv. 1. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. Ver. 2. For unto us was the gospel preached, as well as unto them: But the word preached did not profit them, not being mixed with faith in them that heard it. Compare Exod. vi. 9. And Moses spake so unto the children of Israel: But they hearkned not.

III. It is to be enquired, *Who is the Executor of the Testament?* In Testaments among Men, the *Testator* and the *Executor* are always different Persons: And it must needs be so, because the *Testator* dying cannot live again to see his *Will* execute; therefore one or more, who live when he is gone, must be nominated for that Purpose. But here that Reason ceaseth. Jesus Christ could well be the *Executor* of his own *Testament*, and needed not to appoint any other to see to that Matter. He was the Lord of Life and Death, and it was not possible he should be holden of Death, Acts ii. 24. Tho' he was really to die, to confirm his Testament; yet he was quickly to rise again, for the effectual Execution thereof: Accordingly, the Apostle observes that he was delivered for our offences, and was raised again for our justification, Rom. iv. 25. And he lives for evermore. Even when he was in the Grave, he was capable of executing his Testament, being God as well as Man, having a Life which could not be lost, no not for a Moment; namely, the Divine Life. And the executing of it then, when the human Nature was in the State of Death, was much the same as his executing of it before he had actually assumed the human Nature at all.

And that Jesus Christ really is the *Executor* of his own Testament, appears from his being constitute by the Father *Administrator* of the Covenant, to dispense the Benefits thereof as great Steward of the House of Heaven; and from the Acts of that his Administration, both in this Life, and in that which is to come: For he it is, that hath in his Hand the conferring of Grace, both real and relative, on Sinners; and the conferring of Glory on Saints: The which are the executing of his Testament, as well

well as the *administring* of the *Covenant*; the former being subordinated to the latter. Mean while it cannot be refused, that he *executes* it by his *Spirit*, and imployes *Gospel-ministers* in the Matter. Wherefore, whosoever would have any saving Benefit by Christ's *Testament*, or would partake of the *Legacies* therein bequeathed, must come to himself to receive them; since he is the *Executor* of his own *Testament*. And therefore the constant Call of the Gospel to perishing Sinners, is to come to Christ for Life and Salvation; and the Complaint on these who forsake their own Mercy, is, that they will not come to him, John v. 40. And the whole Life of Believers must be a coming to him, 1 Pet. ii. 4. that is, a living by Faith in him, Gal. ii. 20. whereby they may be daily receiving of the *Legacies*, according to their Exigencies.

IV. In the last Place, it is to be enquired, *What are the Legacies* left in Christ's Testament, to poor Sinners of Mankind, his only Legatees? In the general, there is left to them therein, what is sufficient to make them happy for Time and Eternity: Even all the *Benefits* of the *Covenant* to be received by Faith. These are CHRIST himself, and all Things in and with him, Rom. viii. 32. And the general Clause of the Testament, is, *According to your faith be it unto you*, Matth. ix. 29. It being beyond your Reach, fully to reckon up the Particulars, it shall suffice to point at a few Things, as the comprehensive *Legacies*, left by Jesus Christ in his Testament, to Sinners of Mankind indefinitely.

Legacy 1. His own compleat *Righteousness*, to cover us before the Lord; hence called *the gift of righteousness*, Rom. v. 17. as being made over to us in his Testament, to be received by Faith; in which Sense, it is said to be revealed unto Faith, that is, to be believed or trusted on, and so received and put on, Chap. i. 17. Dying Persons are wont to leave Sutes of Mourning to their poor Friends: But our dying Saviour left to all his Legatees, *the garments of salvation, the robe of righteousness*, Isa. lxi. 10. beautiful Garments, Chap. iii. 1. *White Raiment*, Rev. iii. 18. as a Sute of Rejoicing; for that, tho' he was dead, he is alive, and lives for evermore. Our Father Adam left us naked, to our Shame: Yet need we not go naked, nor

our Shame be *seen*. For, by the *second Adam's Testament*, sufficient Clothing is left to our Father's broken Family; even the *Robe of his own Righteousness*: And nothing remains, but that we receive it as his Legacy to us, and put it on. A holy God cannot admit us into his Presence, in our *spiritual Nakedness*: The Law requires us to appear before him, in unspotted *Holiness of Nature*, and *perfect Righteousness of Life*, as the Condition of Life; and withal, with a *Satisfaction* to Justice, by suffering, because we have sinned. But how can we make such an Appearance before him? We can by no Means put ourselves in such a Condition, by any Thing we can *do* or *suffer*. Yet is not our Case hopeless. We have a good *Friend*, the Lord Jesus Christ, who hath left us by *Testament*, the *Holiness of his Nature*, wherewith he was *born*; the *Righteousness of his Life*, even all the good Works he wrought in Obedience to the *Ten Commandments*, during his *Life* on Earth; and the *Satisfaction* made by his *Death*, and *Sufferings* from the *Womb* to the *Grave*: He hath made all these one undivided *Gift of Righteousness*, and bequeathed the same to us, in his *Testament*, to be *received* by Faith. By Means hereof, the most wretched Sinner of us all, may be *beautified* in the Sight of a holy God, have wherewith to *answer* all the Demands of the *Law* for *Life*, and obtain a full *Pardon* and *Acceptance* with God as *righteous* in his Sight. How shall we escape, if never *claiming* this Legacy, we trample on the Testator's Kindness!

Legacy 2. His New-covenant-interest in God, whereby to render us happy, *Heb. viii. 10. I will be to them a God*. Our Father *Adam* left his whole Family without God in the World, *Eph. ii. 12*. This was an unspeakable Loss, a ruining Loss: All Misery in Time and Eternity, was wrapt up in it. It was a Loss, that could never have been *compensed*: And to us, it was *irrecoverable*. But Jesus Christ hath recovered for us, the lost *Covenant-interest* in God, and bequeath'd it to us in his *Testament*. This is a *Legacy* full beyond our *Comprehension*. Who can conceive fully, what is in that, *I will be your God*? Surely, all Blessedness is in it, for Time and Eternity. *Psal. cxliv. 15. Happy is the people, whose God is the*
Lord

Lord. Herein is left you *Peace*, and *Reconciliation* with God, *John* xiv. 27. *Adoption* into the Family of God, *2 Cor.* vi. 16, 17, 18; yea, that ye shall have God for your own God, your own *Heritage*, in a Joint-heirship with Christ, *Rom.* viii. 17. All the *Persons* of the God-head to be *yours*; the Father to be *your Father*, the Son *your Saviour*, the Holy Ghost *your Sanctifier*: And all the *Attributes* of God, to be imployed for your *Happiness*. Nothing on *Christ's Part*, nothing on *God's Part*, stands between you and all this: Nothing can make you come short of it, but *Unbelief*. That *New-Covenant-Interest* in God, is *purchased* by the Blood of the everlasting Covenant; it is *given* over unto Jesus, as *Administrator* of the Covenant; and he again hath *made* it over to you, by *Testament*. And what remains, but that ye *come* to the *Executor*, and *receive* your *Legacy*, by *Faith*? Alas! that any should be found, who have no Heart to it.

Legacy 3. His *Spirit of Grace*, we so much need. Hear the Words of the Testament, *Prov.* i. 23. *Turn you at my reproof: Behold, I will pour out my Spirit unto you.* Christ hath the *seven Spirits of God*, even a Fulness of the Spirit, in himself, to communicate; and hath made over the same, by his Testament, to Sinners of *Adam's Race*: Withal, as *Executor* of the Testament, he hath made Intimation thereof, declaring himself ready to give the Spirit unto all that come to him, accordingly, *John* vii. 37. *Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.* Ver. 38. *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.* Ver. 39. *But this spake he of the spirit, which they that believe on him, should receive.* O suitable Legacy for *Adam's Children*! Here is *Life* for us, *Life* for our dead Souls: For his Spirit is the Spirit of *Life*, loosing the Bands of *sin and Death*, *Rom.* viii. 2. How shall dead Souls *live*? Our Lord himself answers that Question at large, *John* vi. Shewing himself to be the *Life-giving Bread*, that *giveth life unto the world*, Ver. 33. that it is by *eating* this Bread Souls shall *live*, Ver. 57. that the *quickning Spirit* is in it, Ver. 63. and that it is to be eaten by *Faith*, Ver. 35, 63, 64. Whither then should the Soul go for *Life*, but

to Christ as *Executor* of his own Testament? Ver. 68. For as we derived *Death* from the first *Adam*, so we must derive *Life* from the second *Adam*, else we cannot have it, Ver. 53. Here is *regenerating* and *sanctifying* Grace for us, whereby our *Natures* may be *changed*, Ezek. xxxvi. 26. the *Image* of God repaired in us, through Grace received, answering to the Grace in the Man Christ, as the Wax to the Seal, John i. 16. for all this worketh the *Spirit* of Christ, in these who *believe*, Eph. i. 13. Here is made over to us, Grace whereby we may be enabled to true evangelical *Repentance*, Zech. xii. 10. Ezek. xxxvi. 31. to walk in *Newness* of Life, Ver. 27. and to *mortify* the Deeds of the Body, Rom. viii. 13. Here is bequeath'd unto us, *enlightning* Grace, whereby we may discern our Duty; for the *Spirit* is the Spirit of Light and Direction, John xvi. 13. *exciting* and *strengthening* Grace, which comes by the *Supply* of the Spirit, Philip. i. 19. Eph. iii. 16. *Comforting* Grace, in all Trials and Afflictions; for he is the Comforter *abiding* for ever where once he comes, John xiv. 16. And *establishing* Grace, whereby the Sinner once in Christ, is for ever kept from falling away, either totally or finally, ver. 17. 1 John ii. 27. In a Word, Christ having left us the *Spirit* of Grace, in his Testament, all Grace suitable to our Needs lies open to us: Wherefore none that hear the Gospel remain destitute of Grace, but because they will not come to Christ for it.

Legacy 4. A suitable *Portion* of the good Things of this *Life*, as infinite Wisdom sees needful, Psal. xxxvii. 3. *Thou shalt dwell in the land, and verily thou shalt be fed.* Christ, in his Testament, has disposed to Sinners a *Kingdom*, even the *Kingdom* of God, and added these Things thereunto; Matth. vi. 33. His Testament is suited to all our Needs, even in temporal Things: He hath seen to our *Provision* and *Protection*, according to the Promises made thereanent in the Covenant. These Promises primarily made to himself in the Eternal Covenant, he hath by his Testament, as it were, indorsed to us, to be made forthcoming to all who by Faith embrace it, and claim them upon it. Wherefore, Believers may go to Christ for their *daily Bread*, as well as for *spiritual* Benefits;

Benefits; pleading the *Testament* for the one, as for the other. And to receive the *Bread* and the *Water*, in *Vir- tue* of *Christ's Testament*, will be more satisfying to a *Christian* in the *Exercise* of *Faith*, than all the *Fulness* of *worldly Men* can be; forasmuch as at that *Rate* they have them as the *Purchase* of the *precious Blood* of the *Testa- tor*, and his *Father's Blessing* therewith.

Legacy 5. An unsting'd Death, *John viii. 51. If a man keep my saying, he shall never see death.* *Men* in their *Testaments* make *Provision* for the comfortable *Life* of their *Legatees*; but they can leave them nothing to make *Death* safe and comfortable to them. But in *Christ's Testa- ment*, there is special *Provision* for his *Legatees* in *Death*, as well as in *Life*: And in the *Faith* thereof, the *Saints* have welcomed the grim *Messenger*, *dying* com- fortably in the *Faith* of the sealed *Testament*, *Heb. xi. 13.* Our Lord *Jesus* being to encounter *Death* armed with its *Sting*, and that in its full *Strength* given it by the broken *Law*, was perfectly sure of the *Victory*: So making his *Testament*, he left it as a *Part* of his last *Will*, that *Sin- ners* of *Adam's Race* should be free from the *Sting* of *Death*, through *Faith* in him. A precious *Legacy*, which he could well *bequeath*, because purchased by his own *Death*; and, which he can and will make effectual, since the *Fulness* of *Power* over *Death* and the *Grave* is in his *Hand*, and he is *Executor* of his own *Testament*. How lamentable is it, that *Men*, knowing they must *die*, should slight the *Testament*, and the *Kindness* of their best *Friend*, appearing here, where none else are capable to help!

Legacy 6. and last. Everlasting Life on the other Side of *Death*, *John vi. 58. He that eateth of this bread, shall live for ever.* *Christ's Testament* looks not only to this, but the other *World*; in it is *Provision* made, not only for *Time*, but for *Eternity*: He hath dispon'd in it a *King- dom*, the *Kingdom* of *Heaven*, as an everlasting *Inheri- tance* for the *Legatees*, *Luke xxii. 29.* This comprehends the *Happiness* of the *Soul* in its separate *State*; the glori- ous *Resurrection* of the *Body*, at the last *Day*; and the compleat *Happiness* of *Soul* and *Body* together, from thence- forth, and for evermore. The *Importance* thereof who can express? But whatever is in it, 'tis in the *Testament*

made over to *sinner*s of *Mankind*: And whosoever of them come to Christ for it, shall, upon the Ground of his Faithfulness, without all Peradventure obtain it.

These are the comprehensive *Legacies* of Christ's Testament. To enter more particularly into the Detail of them, there would be no End. Ye have the *Book* of the Testament, both *Old* and *New*, among your Hands: Read it diligently; and that as *Christ's Testament*, as indeed it is: And in every Page, ye will perceive of the unsearchable Riches. Withal remember, that it nearly concerns you, and every one of you, as Parties *Legatees* in whose Favour it was made; since ye are *Men, Sons of Men*, Prov. viii. 4. The Testament is lawfully intimate to you, both by the preaching of the Word, and by putting a Copy of it, a Bible, in your Hands. And ye are called to come to Christ, as *Executor* of it, by Faith in him, to receive your Legacies. Happy will you be, if ye answer the Call. But if ye do not, it will be more tolerable for Tyre and Sidon at the day of judgment, than for you: For it will aggravate your Condemnation, that not only were all these Legacies left you in Christ's Testament, but the same was intimate unto you, and ye were called to come to the Executor to receive them, but ye believed not, ye would not.

Thus far of Christ the Testator of the Covenant.

III. *Christ the* PROPHEET *of the* Covenant.

The Covenant being an eternal Transaction, which no Creature had Access to be Witness unto; the Being thereof was an absolute Secret to the whole Creation: And, in that it was a *Mystery* of the manifold wisdom of God, Ephes. iii. 10: no Creature was sufficient to unfold the Nature thereof. Upon the which Accounts, the Apostle calls it *The wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world*, 1 Cor. ii. 7. And thence appears a Necessity of constituting a Prophet of this Covenant: And, that none but a Divine Person was fit to be the original Prophet thereof; and this so much the more, that by Reason of the spiritual Blindness of the Parties, unto whom it was to be reveal'd, a mere objective

objective Revelation could not be sufficient in the Case. For *the natural man receiveth not the things of the spirit of God: For they are foolishness to him; neither can he know them, because they are spiritually discerned,* Ver. 14. Wherefore Jesus Christ was, as Administrator of the Covenant, constitute the *Prophet* thereof; being he of whom, by the Apostle's Testimony, *Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me,* Acts iii. 22. And whoever else were at any Time *Prophets* thereof, he alone was the original *Prophet* of it, *John i. 18. No man hath seen God at any time: The only begotten Son, which is in the bosom of the Father, he hath declared him.*

And in this Character Christ was constitute, (1.) The *Messenger*, (2.) The *Witness*, and, (3.) The *Interpreter* of the Covenant.

First, In the Capacity of *Prophet*, he was constituted the *messenger of the covenant*, Mal. iii. 1. to bring the good Tidings of that Treaty of Peace into the World; and not only so, but by the Authority of Heaven to proclaim the Treaty to Sinners, to offer them the Benefit thereof, and to deal with them to accept, by coming into it personally. A Covenant surely of unparallel'd Weight and Importance, that had such a *Messenger* thereof.

Secondly, In the same Capacity he was constitute the *Witness* of the Covenant, *Isa. lv. 4. Behold, I have given him for a witness of the People.* God knew the World to be a guilty World, whose Consciences witnessed the Demerit of Death; and that therefore they would be very slow to believe the good News from Heaven, touching the Covenant of Peace: And for this Cause, he would give them one competent to witness the Truth thereof; and pitch'd upon Jesus Christ for that Effect. He was a Son of Adam; so the more fit to attest it unto Men: He was the Eternal Son of God; and therefore not liable to Error or Mistake in his Testimony. He was an *Eye-witness* to the eternal Transaction; and so he could speak in the Matter that which he had seen with his Father, *John viii. 38. He came down from Heaven, where the Covenant was made, unto Earth, in Favour of which it was made: Wherefore he could witness in the Earth, what*

he had seen in Heaven about it, *Chap. iii. 31. He that cometh from heaven, is above all. Verse 32. And what he hath seen and heard, that he testifieth.* In him we have a *two-fold Witness*, which is full Evidence in Law. He is the *Amen, the faithful and true Witness*, *Rev. iii. 14.* In him we have the Witness of *Man*; in respect whereof he is the *faithful Witness*: And the Witness of *God*; in respect whereof he is the *true Witness*, even Truth itself. Compare *John viii. 18. I am one that bear witness of myself*; where Christ is a *Divine Witness*, in respect of his *Godhead*, is said to bear Witness of himself, as a *Man* appearing in the World, revealing the Covenant. And in respect of *both* these, he is the *Amen*, whose Witness confirms and determines the Truth of the Matter in Law.

Thirdly, He is in the same Capacity, constitute the *Interpreter* of the Covenant, *Job xxxiii. 23. to teach it unto Men.* We are not only slow to believe the Covenant, but it is hard for us to understand it. It lies so far beyond the Reach of our natural Understanding, that we cannot understand it in a saving Manner, unless the Son of God hath given us an understanding (a supernatural one) that we may know him that is true, *1 John v. 20.* And whosoever shall so understand it, must be all taught of God, *John vi. 45. that is, of Jesus Christ, Verse 46.* So he is by the Father constitute *Interpreter*, and great Teacher of the Mystery of the Covenant: And all the Children of the Covenant must be his Disciples, and learn of him.

Now Christ's Administration of the Covenant, as the Prophet thereof, may be taken up in these three Things following.

First, His intimating and offering the Covenant to Sinners, by his Word, for bringing them personally into it. This he did from the Time of *Adam's Fall*, is now doing, and will do even unto the End of Time, that the *Mystery of God shall be finished.* He began the *Old Testament Dispensation* thereof, in Person. Appearing in human Shape, with his own Mouth he gave the first Notice of the Covenant, that ever there was in the World, and made the first Offer of it, in *Paradise, Gen. iii. 8, 19.*
He

He carried it on by Prophets and ordinary Teachers, whom he commissioned for that Effect, and furnished with Gifts for the Work. The former of these he employ'd to *write* in his Name, as well as to *speak* therein, in that Matter: And by both he spoke to Sinners, intimating and offering the Covenant unto them, by their Means; whether thro' the Word *written* or *spoken*. And thus he managed that Work, to the Salvation of those who believed, in the *patriarchal* Ages before and after the *Flood*; and all along the Time of the *Jewish* Church, from *Moses* to the End of that Dispensation. Then he also began the *New Testament* Dispensation, in his own Person. Having by his Incarnation become Man, he applied himself to this Work. Tho' he was *born King of the Jews*, *Mat. ii. 2.* and many of them would have had him to have mounted *their* Throne, *John vi. 15.* Yet he choosed rather to appear in the Character of a *Prophet*, and betake himself unto the Work of the *Ministry*, for to preach the Gospel, and intimate and offer the Covenant to perishing Sinners; and so he was a *Minister of the Circumcision*, *Rom. xv. 8.* Of him in this Capacity particularly, *Solomon*, that *King-preacher*, was a Type, *Ecclef. i. 1.* And this also he did, and still doth, carry on mediately and by Proxy, especially after his *Ascension* into Heaven: And that, partly by his Apostles and other extraordinary Officers, whom he employ'd to *write*, as well as to *speak*, in his Name; and partly, by ordinary Ministers of the Gospel, to be continu'd in the Church, to the End of the World, *Ephes. iv. 11, 12, 13.* Thus he is now *administring* the Covenant unto us, by putting his *written* Word of the *Old* and *New Testament* in our Hands, and sending Men in his Name to *preach* the Gospel unto us. By these Means he speaks to Sinners, intimating, and offering them the Covenant: And so he carries on the Work, to the Salvation of these that believe, and rendering Unbelievers inexcusable, *2 Cor. v. 20. Rev. iii. 22. Luke x. 16.* Wherefore the Offer of the Covenant, made to us in the Gospel, is *his* Offer: And tho' the Word is sent to us by Men, they are but his *Voice* in the Matter, he is the *Speaker*. Then see that ye refuse not him that *speakerth*, *Heb. xii. 25.*

Secondly, His making the Intimation and Offer of the Covenant, *effectual* to the Elect, by the *spirit*, 1 Pet. i. 12. *By them that have preached the gospel unto you, with the Holy Ghost sent down from heaven.* The great Prophet of the Covenant can effectually teach the most unreachably Sinners of Mankind; causing *Light* not only to break forth in a dark *World*, by his *Word*, but in dark *Hearts*, by his *Spirit*: For the Fulness of the Spirit of Light is in him, and he hath *Ey-salve* for the spiritually blind, Rev. iii. 18. He knoweth who are his, in whose Name he contracted with the Father, and received the Promise of the *Spirit*: And, sooner or latter, he so *enlightens* them, that he rescues them from under the Power of their spiritual *Darkness*, and renders the Administration of the Covenant effectual to them, however ineffectual it be to others, Col. i. 13. And this he doth, by bringing his *Word* to them with *power*, thro' the Efficacy of his *spirit* opening their Eyes. In the first Place, by his *spirit* acting upon them, as a *Spirit of Bondage*, he sets home on their Consciences, the holy *Law* in the *Commands* and *Curse* thereof, as of *Divine* Authority, and binding on them in particular. Hereby, they are *convinced* of their *sin* and *Misery*, seeing their Sin as *heinous* in the Sight of God, and his *Wrath due* to them for their Sin: They are fill'd with *Remorse*, *Terror*, and *Anxiety*; are made to *pant* for Relief, feel an absolute Need of *CHRIST* and his *Righteousness*, and *despair* of Relief by any other Way, Acts ii. 37. and xvi. 29, 30. And then, by the same *spirit* acting within them, as a *Spirit of Life*, and communicated unto them from himself, in the Word of the Gospel, he sets home on their Hearts and Consciences, the glorious Gospel in its free *Promise* of Life and Salvation to Sinners thro' Jesus Christ, as it stands in the holy Scriptures; clearing and *demonstrating* the same unto them, to be the infallible *Word* of the eternal God, and his Word to them in particular, 1 Thess. ii. 13. *Ye received it not as the word of men, but (as it is in truth) the word of God.* Chap. i. 5. *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.* This Demonstration of the *Spirit* is that which immediately cleareth to them the
Ground

Ground of their believing in particular, as saith the Apostle, 1 Cor. ii. 4, 5. *My preaching was-----in demonstration of the spirit, and of power: That your faith should not stand in the wisdom of men, but in the power of God: And it is an internal Attestation of the Word of the Gospel, unto them, distinct from the clearest external or ministerial Attestation of it, according to the Saying of our Saviour, John xv. 26. The spirit of truth, which proceedeth from the father, he shall testify of me. Verse 27. And ye also shall bear witness. By the Power hereof, getting, by Way of spiritual Sight, John vi. 40. a Knowledge of CHRIST in his transcendent Glory and Excellency, exhibited to them in the free Promise of the Gospel, they are infallibly brought to believe. The Spirit thus applying the Word of the Gospel to them, they greedily embrace it, and apply it to themselves by Faith, as may be seen in these Converts, Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins. Verse 39. For the promise is unto you. Verse 41. Then they that gladly received his word, were baptized.*

Lastly, His teaching and instructing them, by his Word and Spirit, from thenceforth, as Children of the Covenant, his own Disciples. The whole Plan of Salvation is laid down in the Covenant, being a Mystery of the manifold wisdom of God, whereof there is still more and more to be learn'd: And Christ is the great prophet to teach it. And the secret of the Lord is with them that fear him: And he will shew them his covenant, Psal. xxv. 14. The Saints, by reason of the Remains of Darkness in their Minds while here, are apt to lose Sight of the Parties in the Covenant: But the great Prophet is to shew them the Father, and to manifest himself unto them, by the Spirit. The Condition of the Covenant, the Mediator's own Righteousness, the sole Ground of all their Hopes, cannot be kept in View, but by Means of the Light of Life from himself. And in his Light only, can they have a believing View of the Promises and Privileges of the Covenant. The Duties of the Covenant, whereof the exceeding broad Law of the Ten Commands is the Rule, are many; and tho' they be clear in themselves, yet are they often

often so dark and perplex'd to us, that we cannot distinguish between Sin and Duty: But the Children of the Covenant have an infallible Teacher, whom they may consult in all Cases, and of whom they may learn how to steer their Course in every Point; and *the meek will be guide in judgment, the meek will he teach his way*, Psal. xxv. 9.

The Darkness brought on Mankind by Sin, nothing but the Grace of the New Covenant can effectually dispel. The true *Light* is a Benefit of *that* Covenant, purchased by the Blood of Christ, and lodged with him among the Rest of the Benefits of his great *Trust*: And he hath the dispensing of it, as the great *Prophet* of the Covenant. To *him* then must we have our Recourse for *Light*, in all Cases, whether we be under the *Mid-night* Darkness of a natural State, or under the *Twilight* Darkness of the present Imperfection of a State of Grace: Yea in the *Mid-day* Light of Glory, *the Lamb is the Light* of the heavenly City, Rev. xxi. 23.

And thus Christ is the *Prophet* of the Covenant.

IV. *Christ the KING of the Covenant.*

The Covenant of Grace is a Matter of so vast Importance, both to the Honour of God, and the Good of Souls; and of such a diffusive and general Concern to Mankind; that the *Administration* thereof required one invested with *kingly* Power and Authority for that Effect. And the *Disposition* of the Parties, *Objects* of the Administration, together with the *Nature* of the Thing itself, which concerns the Inner-man chiefly, and the Disposal of the choicest of Heaven's Favours, at once laid aside the greatest of Men, and the highest of Angels, as no more fit to bear that *Office*, than to produce another World out of nothing. Wherefore, the Father's Choice in that Matter, natively fell on his own Son, the *second Adam*: And he was made *King* of the Covenant.

God, as Creator of the World, is *King* of the same, by an *original*, *underived* Right: And so he hath the supreme Power over it, of which he can no more divest himself, than of his *Being*. This is the *essential Kingdom*,

common to the Three Persons in the glorious God head, the Father, the Son, and the Holy Ghost.

But the *Kingdom of the Covenant*, whereof we speak, is a *derived, delegated* one, which the Mediator Christ holds of his Father, by the Tenor of the *Covenant*, for the *Administration* thereof, as is declared *Psal. ii. 6.* Yet have I set my king upon my holy hill of Zion. Now the great Design of that *Administration*, is to gather together Sinners of Mankind into one *Body*, under the *Bond of the Covenant*; and to make them happy, in the Enjoyment of the *Privileges* thereof, in *Grace and Glory*: The which *Body*, the Church, is the *Kingdom of the Covenant*, a Kingdom that was to be won, and raised out of the Rebel *World* of Mankind, lying in *Wickedness*; and whereof CHRIST was, by his Father, constitute the alone King and Head.

In Subserviency to this Kingdom, the *Kingdom of Providence* throughout the *World*, was also committed to him, being made the Head over all things to the church, which is his body, *Eph. i. 22, 23.* he was appointed to rule, not only over his willing subjects, but in the midst of his enemies, *Psal. cx. 2.* The Management of the Wheel of Providence, throughout the whole World, was put into the Hand of *Zion's King*. Into the same Hand, that the Father hath committed the Government of the Church, he hath also committed the Government of the World: For there is no Exception; the Father hath committed all judgment unto the Son, *John v. 22.* All power in heaven and in earth, *Matth. xxviii. 18.* So he is Lord of lords, and King of kings, *Rev. xvii. 14.* and by him kings reign ---- princes rule, and nobles, even all the judges of the earth, *Prov. viii. 15, 16.* This Headship over the World, was necessary to his *Administration* of the Covenant, as Head of the Church; necessary for compassing the Ends thereof. Being vested therewith, he sets up, and pulls down, in the World, as he sees meet for the great Purposes of the Covenant: And of what Use this is, in the *Administration* thereof, may be learnt from *Isa. xliii. 14.* For your sake (namely, for the Sake of the Church) I have sent to Babylon, and have brought down all their nobles, and the Chaldeans. *Ver. 15.* I

am---your King. Thus the King and Head of the Church, manageth all Things by his Providence, as well *without* as *within* the Church; tho' in a very different Manner, because in a very different Relation, as to his own People, and to *Strangers*. The which was typify'd in David, who for the Benefit of his own Kingdom, the Kingdom of Israel, was made *the Head of the Heathen*, Psal. xviii. 43. For David smote the Philistines, and subdued them, 2 Sam. viii. 1. and the Moabites, Ver. 2. and the Syrians, Ver. 6. and all they of Edom became David's servants. Ver. 14. and David reigned over all Israel, and David executed judgment and justice unto all his people, Ver. 15.

Now the chief Acts of Christ's Administration of the Covenant, as he is King thereof, are these,

First, His appointing Ordinances of his Kingdom, both for bringing of Sinners personally into the Covenant, and for confirming and strengthening the covenanted; as also Officers of his Kingdom, to administer these Ordinances in his Name and Authority. Both the one and the other were different, under the Old Testament, and under the New; which hath made two different Forms of external Administration of the Covenant; the *Old*, which is passed away, and the *New*, that will continue to the End of the World: But both were from the same Authority, and for compassing the same great Designs of the Covenant, agreeable to the different Times for which they were appointed; and are all of them to be found in the Scriptures of the Old and New Testament, the Book of the Manner of the Kingdom. 'Twas the same Lord Jesus, the Angel of the Covenant which spake to Moses in the mount Sinai, Acts vii. 38. who instituted the New Testament Church and Ordinances, and gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, Eph. iv. 11, 12. The Saviour, King, and Law-giver of the Church, are one, Isa. xxxiii. 22. The Lord is our Law-giver, the Lord is our King, he will save us.

Secondly, Emitting his Royal Proclamations into the World, by the Hand of his Messengers, in the Gospel; bearing, that whosoever will come unto him, and unite
with

with him as the Head of the Covenant, by Faith, shall be readily receiv'd into it, and have a Right to all the Privileges thereof, in him, *Mark xvi. 15. Go ye into all the world, and preach the gospel to every creature. Ver. 16. He that believeth, and is baptized, shall be saved.* Therein the Covenant is published, and offer'd in his Name, to every Sinner of Mankind unto whose Ears this Voice reacheth: And they are called, commanded, and charged to come into it, and submit to his Royal Sceptre. His Call and Offer is their *Warrant* to come: His Command *obligeth* them, that they cannot refuse, but in Rebellion and Disobedience against his Royal Authority. The *Promises* are set before them indefinitely, that whosoever will, may, by Believing, apply them to themselves. The King's *Proclamation* meddles not with the Secrets of the eternal *Election*, to reveal them. But the *Promises* of the Covenant, infallibly to be accomplish'd in some, are, in Christ's *Testament*, as indorsed to Sinners of Mankind indefinitely, to be fulfill'd unto all and every one, who shall by Faith embrace them: And the *Proclamation* makes lawful Intimation of the *Testament*. This Intimation is the appointed Means of begetting *Faith*, and of bringing Sinners into the Covenant thereby; for *faith cometh by hearing*, Rom. x. 17. And 'tis made effectual to some, by the Spirit, through the *Grace* of the Covenant secur'd by *Promise* for them.

And hence it is, that, the Covenant being thus administered to all promiscuously, there is an Use of *conditional* Phrases in the *Administration* thereof; tho' in the Covenant itself, there are no *Conditions*, properly so called, but what were fulfill'd by Jesus Christ in his own Person. The Word of the Covenant coming with *alike Warrant*, to the *Elect* and the *Non-elect*; to them who certainly will believe, and to them who will continue in their Unbelief: The *administring* of it equally to both, in the Gospel-Proclamation, must needs be by proposing the *Promises* indefinitely as to *Persons*; the which must at length be resolved into *conditional* Phrases. So it is proclaimed in the Ears of all, *I will betrothe thee unto me*, and, *I will be to them a God*. And one believes and applies the same; and he is thereupon united to Christ,

and

and instated in the Covenant to all saving Purposes: Another, who hath as good a reveal'd Warrant to believe, as the former, yet believes not; and so comes short of the Promise. Now to speak *alike* to these, who will thus *differently* entertain the Words of the Covenant; it follows of Course to resolve them into such Expressions as these, *Believe on the Lord Jesus Christ, and thou shalt be saved, and he that believeth shall be saved, he that believeth not shall be damned.* Mean while the Covenant itself is a different Thing, from the *Form* of the external Administration of it.

Thirdly, Effectually *subduing* the Elect to himself, thro' the Power of his *Spirit* so managing the *Word*, that it operates on them like a *Sword*, piercing their Souls, conquering their natural Aversion and Obstinacy, and making them willing to yield, and embrace the Covenant. *Rev. i. 16. Out of his mouth went a sharp two-edged sword.* What that *sword* is, and by what a strong *Arm* it is wielded, in this Case, may be learn'd from the Apostle, calling it *the sword of the Spirit, which is the word of God*, Eph. vi. 17. and what the Effect of it is, being managed by that *Arm of the Lord revealed*, is declared by the *Saviour*, Psal. cx. 3. *Thy people shall be willing in the day of thy power*, and by the Prophet, Isa. xlv. 3. *I will pour my Spirit upon thy seed*--- Ver. 4. *And they shall spring up*--- Ver. 5. *One shall say, I am the Lord's.* Christ communicates to them, and every one of them, at the Time appointed in the eternal Counsel, the *Spirit* and *Grace* of the Covenant, therein secured for them by Promise: And thereby they are quickned, enabled, and determined to believe. And whereas he finds them *Prisoners*, tho' Prisoners of *Hope*, he opens the House of their Bondage, breaking the Yoke of Sin, Death, and the Devil, from off their Necks, by his *Spirit* applying to them his *Satisfaction*. The which has that mighty Effect, inasmuch as then the *Law* hath full Satisfaction as to them; and the *Law* being satisfied, the *Strength of Sin* is broken; and the *Strength of Sin* being broken, the *Sting of Death* is taken away; and the *Sting of Death* being taken away, the *Devil* loseth his *Power* over them; and Satan's *Power* over them being lost, the *present evil World* which is his Kingdom,

Kingdom, can hold them no longer. Thus are they separated from the *World* lying in Wickedness, and constituted Members of the *Kingdom of Christ*; delivered from the *Power of Darknes*, and translated into the *Kingdom of God's dear Son*, Col. i. 13. And from thenceforth, tho' they be in the *World*, yet they are no more of it, but *strangers* and *Pilgrims* in it, true and lively Members of the *invisibile Kingdom of Christ*, a Society to which the *World* is an implacable Enemy, *John xv. 19. Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* And herein Christ doth, in a special Manner, shew himself a King mighty in Battle, by the Power of his Grace overcoming the most perverse and rebellious, to a cordial Submission, and rescuing them from the Bondage and Dominion of their Enemies.

Fourthly, Gathering them and others with them together, into a visible Church-state, *Gen. xlix. 10. Unto him shall the gathering of the people be.* Thus is erected the visible Church or Kingdom of Christ in the World; a Society separate from the visible Kingdom of the Devil, and professing Faith in, and Obedience to Christ, outwardly bearing his Badge, and the Signs of his Covenant. Among them is the ordinary Seat of the Administration of the Covenant, the ordinary Means of salvation, and Offers of Grace: In their Land, the Voice of the Turtle is heard, and the singing of Birds, in the preaching of the glorious Gospel; while there is a lasting Winter over all the World besides. They have the Bible, and sabbaths, the Ministry of the Word, and the holy Sacraments. Among them is to be found the Communion of Saints, and a Church-government, instituted for controlling the Unruly, suppressing of Sin and Wickedness, and encouraging an orderly Walk. And they have the Privilege of Heaven's Protection; insomuch that the Church shall be defended, and her Enemies so restrained and conquered, by her King, that she shall continue while the World stands, maugre all Opposition that Hell can make against her. *Mat. xxviii. 20. Lo I am with you always, even unto the end of the world.*

Lastly, Ruling and Governing his true and kindly Subjects, agreeably unto the Covenant, by which his royal

Prerogative is stated, and their *Privileges* are secured, *Isa. ix. 6. The government shall be upon his shoulder. Of this his Government* there are several Acts, the chief of which are these following.

First, He gives them the *Laws* of the Covenant; not only intimating the same unto them *externally*, by his *Word*; but teaching them *internally*, by his *Spirit*, writing them upon the *Tables* of their *Hearts*, and leaving an indelible Copy of them affixed there, *Heb. viii. 10. I will put my laws into their mind, and write them in their Hearts.* These *Laws* of the Covenant, are no other but the *Laws* of the *Ten Commandments*, originally given to *Adam* in his *Creation*, and at his *Transportation* into *Paradise* and *Settlement* there, vested with the *Form* of the *Covenant of Works*; and now, unto *Believers* in *Christ*, standing without *that* *Form*, in the *Covenant of Grace*, as the eternal *Rule* of *Righteousness*, whereunto they are to be conformed by the *Grace* of the Covenant; the effectuating of which is committed, by the *Father*, to *Jesus Christ* as *Administrator* thereof. And accordingly he carries it on, by his *Word* and *Spirit*, in a *Suitableness* to their *Nature* as rational *Agents*, and to their *State*; making these *Laws* *known* to them, as the *Rule* of *Life*, unto which they stand bound by the *sovereign Authority*, and matchless *Love*, of *God* their *Creator*, and *Redeemer*; and withal *inclining* their *Hearts*, unto the *Obedience* of the same.

Secondly, He gives them the *Rewards* of the Covenant, in the *Course* of their *Obedience*, *Psal. xix. 11. In keeping of them there is great reward.* He puts his *People* indeed to *Work* and *Labour*; but not to labour in the *Fire*, and for *Vanity*, as the *Servants* of *Sin* do: They're to work and labour, like the *Ox* treading out the *Corn*, which was not to be *muzzl'd*, but to have *Access* at once to *work* and to *eat*. The *Service* now done to *Zion's King*, hath a *Reward* in this *Life*, as well as a *Reward* in the *Life* to come. By the *Order* of the Covenant, there's *privilege* establish'd to follow *Duty*, as the *Reward* thereof; the which *Order* is observed by the *King* in his *Administration*. Accordingly, he proposeth the *Privilege* of *Comfort*, to excite to the *Duty* of *Mourning*, *Matth. v.*

4. *Blessed are they that mourn; for they shall be comforted: The special Tokens of Heaven's Favour, to excite unto a holy tender Walk, John xiv. 21. He that hath my commandments, and keepeth them---shall be loved of my Father, and I will love him, and will manifest myself to him.* In like Manner to excite to the same holy Obedience, he proposeth the full Reward in the Life to come, 1 Cor. ix. 24. *So run that ye may obtain.* Rev. iii. 21. *To him that overcometh will I grant to sit with me in my throne.* And so certainly doth he accomplish the Promise of the Reward of both Kinds, that his People may be assured, *their labour is not in vain in the Lord,* 1 Cor. xv. 58: *For Faithfulness is the Girdle of his Loins; and, in dispensing of the Privileges to his People, upon the Back of their Duty, he doth but observe the stated Order of the Covenant.* Not, that the Order of the Covenant is, in every Particular, *First Duty, Then Privilege:* Nay, it is *First, Privilege; Next, Duty; Then, Privilege again; and so forward, till Privilege and Duty come both to Perfection in Heaven, not to be distinguished more.* Wo to us, if it were otherwise! Truly, if it were otherwise, we could neither be *brought into the Covenant, nor kept within it in Life; For, how shall one at first believe, till once he is privileged with the quickning Spirit? And, how shall a fallen Saint renew his Faith and Repentance, till once he is privileged with new Influences of Grace?* John xv. 5. *Without me ye can do nothing.* But here lies the Matter, the *leading Privilege* bringing in *Duty*, there follows *further Privilege* on the Back of *Duty*, according to the Order of the Covenant: And these *further Privileges* are the *Rewards* we speak of. And the Scripture calls them *Rewards*, even in respect of the *Saints*; because they are given to a *working Saint*, on the Back of his *Work*. Howbeit, they are as far from the Nature of a *Reward*, strictly and properly so called, the which on the Account of one's *Work* is of *Debt* to him, as the *leading Privileges* are, that *produce the working*: But both the one and the other are equally the *Reward of Christ's Work*, in the most strict and proper Notion of *Reward*.

Thirdly, He ministers unto them the *Discipline* of the Covenant, in case of their *Disobedience*. The *Discipline of the Covenant is Fatherly Chastisement*, which their State of *Imperfection* in this Life makes necessary to their *Welfare*: And therefore it is secured for them in the Covenant, *psal.* lxxxix. 30. *If his children forsake my law*---Ver. 32. *Then will I visit their transgression with the rod*---Ver. 33. *Nevertheless*---Ver. 34. *My covenant will I not break, nor alter the thing that is gone out of my lips*. It belongs to the promissory Part of the Covenant, and particularly to the Promise of *Sanctification*: Forasmuch as it is not vindictive, but medicinal; being an appointed Means of advancing *Holiness* in them. He chastens for our profit, that we might be partakers of his holiness, *Heb.* xii. 10. And thus it serves to purge *Iniquity*, and to take away *Sin*, *Isa.* xxvii. 9. Namely, in that as a *Fire* melting down the *Paint* and *Varnish* of the defiling Objects in the World, in our Sight, and as a *Looking-glass* shewing us our *Pollution*, it occasions and excites us unto *washing* in the only *Laver* of the *Blood* of *Christ*, by *Faith*. Now the administering of the *Discipline* of the Covenant, is committed unto *Zion's King*, *John* v. 22. *The Father hath committed all judgment unto the Son*. *Rev.* iii. 19. *As many as I love, I rebuke and chasten*. And, as to the Nature of it, it comprehends all manner of *Strokes* upon their worldly Substance, Name, Employments, and Relations; all Manner of *bodily Afflictions*, Diseases, and Pains, incident to sinful *Flesh*; even *natural Death* itself, *1 Cor.* xi. 30, 32. And generally, all outward *Strokes* which any of the Children of Men are liable to, *Eccles.* ix. 2. *All things come alike to all*. Moreover, it comprehends *spiritual Strokes*, such as *Desertion*, God's hiding his Face from them, withdrawing the *Light* of his Countenance, their losing some Measure of their *Graces* and *Comforts*, *Woundings* of *Spirit*, *Horrors* of *Conscience*, whereby they may be brought to the very *Brink* of *Despair*: So that, howbeit the casting them into *Hell* is not within the *Compass* of the *Discipline* of the Covenant, yet the casting a Kind of *Hell* into them, making them to *roar* by reason of *Disquietness* of *Heart*, *Psal.* xxxviii. 8. is within the *Compass* of it. And, what is worse than any of all these,

these, it comprehends their being harrassed with horrid *Temptations*, and set up as Marks for Satan's *fiery Darts*, Eph. vi. 16. the *hardening* of their Hearts, Isa. lxiii. 17. and their being suffered to fall into one *Sin*, and that a *gross Sin* too, for the Punishment of another, as in the Case of *David* and *Peter*. All these Things are within the Compass of the *Discipline of the Covenant*; and *Believers* are particularly and directly *threatened* with them, in case of their Disobedience, to move them to beware of it: Yea, and they are often *inflicted* by *Zion's King*, on his beloved Subjects; that, by these Marks of his Displeasure against their Sin, he may *correct* them, make Sin *bitter* to them, and stir them up to *Repentance* and *Watchfulness*. And the worst of them all, even the very *hardening* of their Hearts, and the punishing of one Sin with another, are, by the *sovereign Grace* of the Covenant, made effectual for these holy *Ends*: The which *Grace* opening the Heart in renewed *Repentance*, godly Sorrow for Sin breaks forth the more forcibly, as Waters do which have been long dam'd up. Thus these *bitter Waters*, running in the Channel of the Covenant, become *healing Waters*: These sharp *Swords* are, by the Covenant, beaten into *Flow-shares*; and these piercing *spears*, into *Pruning-hooks*. Of this *Discipline* of the Covenant, all the Subjects of Christ in this World, do partake; and they must be under it, till they arrive at Perfection in the other World, Heb. xii. 6, 7, 8.

Fourthly, He gives them the *Pardons* of the Covenant; the pardoning Crimes committed against the Laws of God, being one of the royal Prerogatives of *Zion's King*, whom God hath exalted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, Acts v. 31. He gives them the *first pardon*, removing the Guilt of *revenging Wrath*, in their *Justification*; and he gives them also the *subsequent pardons*, removing the Guilt of *Fatherly Anger*, upon their renewing the Actings of Faith and Repentance, as was observed before. The Father having committed all Judgment unto the Son, he hath the dispensing of Heaven's Favours, according to the Method and Order of the Covenant; and they are not only conferr'd for his Sake, but by his Hand.

Fifthly, He affords them the *Defence* of the Covenant, while in this Life they are amongst their Enemies, *Psalm*. lxxxix. 18. *For the Lord is our defence: and the Holy One of Israel is our King.* Satan is their Enemy, a malicious, subtle, and powerful Enemy: But Christ is their Friend, and takes them under his Protection. He loves them dearly, as the Purchase of his own Blood, the Members of his own mystical Body, and bearing his Father's Image: He is infinitely wise, and can outshoot the Devil in his own Bow: And he is the *stronger Man*, who can bind the *strong Man*. The World joins Issue with Satan, in opposing them; but shall not prevail to ruin them, neither by Force nor Fraud. For greater is he, than the God of this World and all his Dominion, 1 *John* iv. 4. *Ye are of God, and have overcome them: because greater is he that is in you, than he that is in the world.* Their worst Enemies are within them, namely, the *Remains of corruption*, which, in the Depth of sovereign Wisdom, are not expelled, during this Life; but left for their Exercise and Trial, and for the Discovery of the Power of the Grace of their King. And he manifests his Power, in keeping alive in them the Spunk of holy Fire, in the midst of an Ocean of Corruption; and causing it to make Head against the same, until it quite dry it up. *Rom.* vii. 24. *O wretched man that I am, who shall deliver me from the body of this death!* Verse 25. *I thank God, through Jesus Christ our Lord.* He has all their Enemies in Chains, that they can act no further against them, than he sees meet to permit: And at his Pleasure he restrains them, bounding them by his Power, as to the Kind, Degree, and Continuance of their Attacks, *Psalm*. lxxvi. 10. *The remainder of wrath shalt thou restrain.*

Lastly, He authoritatively compleats the Happiness of the Covenant in them. He purchased it for them, as a Priest; he reveals it to them, as a Prophet: But as a King, he doth, in the Way of Authority, put them in full possession thereof, *Mat.* xxv. 34. *Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* And by the same Authority, he'll pass Sentence against his and their Enemies, having fully conquer-
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ed them, Verse 41. And so, he will compleat for ever the peace of his Covenant-subjects.

Thus far of Christ's Administration of the Covenant, as he is *King* thereof.

V. Christ the INTERCESSOR of the Covenant.

As for performing the *Condition* of the Covenant, Jesus Christ became the *Priest*, namely the *sacrificing* Priest of it, as hath been said in the due Place: So for the *Administration* of the Covenant, he became the *Intercessor*, namely the *interceeding* Priest of it. Christ's *Intercession* did not take its Place in the *making* of the Covenant. The Love and Grace of God made the Motion for a new Covenant, freely: And the Breach 'twixt God and Sinners, was of another Nature, than to be made up by a simple *Intercession*; the which might have moved *Mercy*, but could not have satisfied *Justice*, that, requiring a *Sacrifice* for *Sin*, could not be satisfied by *pleading*, but by *paying* a Ransom. Heb. ix. 22. *Without shedding of blood is no remission.* Neither doth Christ's *sacrificing* take its Place in the *Administration* of the Covenant: There's no need of any new *sacrificing* there, *For by one offering he hath perfected for ever them that are sanctified*, Chap. x. 14. But his *sacrificing* natively took its Place in the *making* of the Covenant, and fulfilling the *Condition* thereof; and his *Intercession*, in the *Administration* of the Covenant, and fulfilling the *Promises* of it. Accordingly, for the *Administration* of the Covenant, he is the *Intercessor* thereof; Rom. viii. 34. *It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

And indeed there was need of an *Intercessor*, for that Effect; since an infinitely *holy* God, and *sinful* Creatures, could neither come together into a State of *peace*, nor continue in it, with the Safety of God's Honour, without an *Intercessor*. Wherefore Jesus Christ being appointed thereto, is, in that Character, *Entred into heaven itself, now to appear in the presence of God for us*, Heb. ix. 24. to manage the Business of the Covenant for our behoof; *willing the Merit of his Sacrifice to be applied to all these*

in whose Room and Stead he *died*, and that for all the Intents and Purposes of the Covenant in their Favours, according to the Method laid down and stated therein. And this his *Intercession* is always effectual, as he himself testifieth, saying unto his Father, *John xi. 42. I knew that thou hearest me always.* Whence it appears, that the Object of it is not of equal Latitude, with the Object of the *Administration* of the Covenant, and of his acting in the *other Relations* belonging to that *Administration*; but that it is restricted unto these, whom he, as second *Adam*, represented in the eternal Transaction. And this is very agreeable to the Nature of the Divine Contrivance for the Salvation of Sinners; in which the eternal Purpose hath made a *Difference* of Persons, according to sovereign Will and Pleasure: This being, as it were, one Clause in the Constitution of the *Administration*, peculiarly in Favour of the Objects of *electing Love*. So the *Intercessor* himself teacheth us, *John xvii. 9. I pray not for the world, but for them which thou hast given me.* Verse 20. *For them which shall believe in me.* Verse 24. *Father, I will that they also whom thou hast given me, be with me where I am.*

Now Christ administers the Covenant, as *Intercessor* thereof, these following Ways chiefly.

First, Effectually procuring, by his Interest in Heaven, the actual *inbringing* of his Elect, at the Time appointed, into a *Covenant-state* of Union, Communion, Peace, and Favour with God. *John xvii. 20. Neither pray I for these alone, but for them also which shall believe on me through their word:* Verse 21. *That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us.* They are by Nature, in a State of *Enmity* with God, even as others: But through Christ's *Intercession* the Peace is made between Heaven and them. He purchased it for them by the Blood of his Sacrifice; it was promised to him in the Covenant, on that Score; and by his *Intercession* he actually obtains it unto them. His *Intercession* is the Spring that puts all the Wheels in Motion, that are set a-going, in the Time of Loves, for bringing one out of the State of Nature, into a State of Grace. Providence manageth favourably towards the

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Conversion of the Man; the Word powerfully affects him, while on others it falls like Rain on a Rock, running off as fast as it comes on; the Business of eternal Salvation is closely laid to Heart with him; the *Law* doth its Office upon him, and so doth the *Gospel* also in its Turn: And these Things cease not, until he is brought into a new State, and is become a new Creature. Whence did all this take its Rise? Why? the Man had an unknown Friend in the Court of Heaven, who spoke for him to the King: And all this is the Fruit of that *Intercession* made for him.

Secondly, *Appearing* for them, and in their Name taking *Possession* of Heaven, and all the other Benefits of the Covenant, which they have a Right to, in virtue of their new Covenant-state, Eph. ii. 6. *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* Heb. vi. 20. *Whither the Forerunner is for us entered.* That Moment wherein a Sinner enters into the Covenant, by believing, he hath a *Right* to all; for if children, then heirs, Rom. viii. 17. Howbeit, in the Case of most of the Children of God, the *Possession* seems to be delayed long after that Time. But it is to be considered, that *Possession* may not only be taken, by a Man in his own Person; but also in the Person of another: Thus one may by his Attorney take Possession of an Estate, which he never saw; and a Minor by his Representative, may be possessor of what it is not as yet meet to give him into his own Hand. So, howbeit the Believer's *Possession* of all in his own Person, is indeed delayed; yet in this Respect it is not delayed one Moment after his believing in Jesus Christ: For his *Intercessor* acts for him in the Matter. What should hinder this Manner of Possession, one Moment after believing? For the Covenant of Promises is an undoubted *Right*; the Sinner, tho' on Earth, doth by Faith plead it before God in Heaven; and Christ is there, as his Representative and Intercessor, to take *Possession* in his Name. Wherefore every Believer shall justly reckon himself, tho' *having nothing, yet possessing all things*, 2 Cor. vi. 10. and *compleat in him*, Col. ii. 10.

Thirdly,

Thirdly, Maintaining the Peace between God and them, while they are here in this World. Having purchased their Peace with Heaven by the Sacrifice of himself, and by his Intercession brought them into a State of Peace, he doth not leave it to themselves to maintain it. If it were so, it would soon be at an End. There are so many Failures on their Part, while they are compassed with the Body of Sin, that their own Consciences have whereof to accuse them every Day; and the Devil is an incessant Accuser of the Brethren: But Christ interceeds for them, to the preventing always a total Rupture 'twixt Heaven and them; however they may for their Sins fall under God's fatherly Displeasure: Upon the Ground of his Satisfaction for them, he answereth all Accusations against them, and takes up all emerging Differences between them and their covenanted God. 1 John ii. 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous: Verse 2. And he is the propitiation for our sins. Hereupon the Apostle triumphs over all their Accusers, Rom. viii. 33. Who shall lay any thing to the charge of God's elect? it is God that justifieth: Verse 34. Who is he that condemneth? it is Christ that died--- who also maketh intercession for us. Wherefore, their State of Peace with God is inviolably maintain'd; tho' for their Correction, they may indeed lose the Sight and Sense of it for a Time. Having once become their Friend in Christ, he may indeed severely chastise them for their Faults, but he never becomes their Enemy again, even in the Way of legal Enmity; far less, in the Way of real Enmity. Rom. viii. 1. Isa. liv. 9.

Fourthly, Procuring them Access to God, and Acceptance with him, notwithstanding of their Imperfections, while in this Life. Saints on Earth never want Business in the Court of Heaven. Yet being sinful, they are in themselves unfit to come into the Presence of the King. But the Intercessor of the Covenant introduceth them, procuring them Access by his Interest in the Court; For through him we have an access by one spirit unto the Father, Eph. ii. 18. And by his Means they are allowed Access with Boldness, Chap. iii. 12. He makes their Persons accepted, notwithstanding of the sinfulness cleaving to them:

them: They are *accepted in the Beloved*, Chap. i. 6. And in him they have an *Altar*, that sanctifies their Gifts, Heb. xiii. 10. So that their *spiritual Sacrifices*, howbeit they want not their Blemishes, yet are *acceptable to God by Jesus Christ*, 1 Pet. ii. v. Their *Prayers* made in Faith, tho' smelling rank of the Remains of the Corruption of Nature, yet being perfum'd by the Intercessor, with the *Incense* of his Merit, are *accepted in Heaven*, and have gracious Returns made them, Rev. viii. 3. Their *doing Services*, and their *suffering Services*, which howsoever costly, could not be accepted for their own Worth, because imperfect, are through his *Intercession* accepted, as being *washed, and made white in the Blood of the Lamb*, Chap. vii. 14.

Lastly, Obtaining their *Admittance* into Heaven, in the due Time; and *continuing* their State of perfect Happiness there, for ever and ever, John xvii. 24. *Father, I will that they also whom thou hast given me, be with me where I am.* Our Lord Jesus Christ was, by his Father, constituted a *Priest for ever*, Psal. cx. 4. Nevertheless, after his having once offered up himself a Sacrifice on the Cross, he offereth no more Sacrifice. Therefore he must be, not a *sacrificing Priest for ever*, but an *interceding Priest*, as the Apostle explains it, Heb. vii. 25. *He ever liveth to make intercession for them.* Now the *Spirits of just Men being made perfect*, immediately after *Death*, there is no more Imperfection about their *Souls* morally considered, Heb. xii. 23. And after the *Resurrection*, there will be no more Imperfection about their *Bodies* neither, 1 Cor. xv. 53. The Effect then of Christ's *Intercession for ever*, must be the everlasting *Continuation* of their happy State; their *Intercessor* eternally willing the *Continuance* of the same, on the Ground of the *eternal Redemption* obtained for them, by the *Sacrifice* of himself. The infinite Merit of his *Sacrifice* will be eternally *presented* before God in the holy Place, while he shall appear there in our Nature continually: And this will be the everlasting *Security* for the *Continuation* of the Saints Happiness. The which Happiness issuing from the Merit of his *Sacrifice*, as their *Priest*, will be communicated unto them, by him as their *Prophet* and their *King*: For these

these his Offices will never be laid aside. As he is a Priest for ever, so of his kingdom there shall be no end, Luke i. 33. and the Lamb will be the Light of the heavenly City, Rev. xxi. 23. the Saints Communion with God there, being still in and through the Mediator, in a Manner agreeable to their State of Perfection, Chap. vii. 17.

And these are the chief Acts of his Administration of the Covenant, as Intercessor thereof.

Thus far of the Fourth Head, namely, the Administration of the Covenant.

H E A D V.

The TRIAL of a saving personal Inbeing in the Covenant of Grace.

WE have now opened the Doctrine of the Covenant of Grace, in treating of the Parties in it, the Making of it, the Parts of it, and the Administration thereof: It remains to make some practical Improvement of the Whole, in this and the following Head.

If one seriously considers the Covenant of Grace, as that on which the Salvation of our Souls depends, he can hardly miss to put the Question to himself, *What Interest have I in that Covenant?* There's no Question, but you have a common Interest in it, by which you are sufficiently warranted to come into it: But that you may have, and yet perish; for even children of the kingdom shall be cast out into outer darkness, Matth. viii. 12. But the Question is, Whether ye have a saving Interest in it, being actually come into it, or not? The Covenant is indeed brought unto you, in the Ordinances of the Gospel: But are you brought into the Covenant, united with the Head thereof Christ Jesus? It hath been administred to you: But have you by Faith taken hold of it? You have received the Sacrament of Baptism, the Seal of the Covenant, in the Right

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Right of your Parents: But have you *personally* embraced the Covenant, in Sincerity? The two Covenants, of *Works*, and of *Grace*, divide the whole World between them: Every Man is under one of the two; and no Man can be under both, at one and the same Time, in respect of his State before the Lord, *Rom. vi. 14.* Under the first Covenant stands a numerous Party, in the first *Adam* Head of that *broken* Covenant, deriving *sin*, *Death*, and the *Curse* from him: Under the second Covenant stands a Party, in the *second Adam* Head of that *fulfill'd* Covenant, deriving *Life* and *Salvation* from him. These Parties will be *judg'd*, each according to the Covenant they are under: So the former will be condemn'd, in Virtue of the *Curse* of the Covenant in which they are; and the latter will be eternally sav'd, in Virtue of the *Promise* of Life in the Covenant wherein they are. In the mean while, there is Access for these of the first Covenant, to leave their Party and Covenant; and to join the Party in the second Covenant: But Death will block up that Access. Wherefore, 'tis the Interest of the one, as well as of the other, to *know*, which Party and Covenant they belong to. And for *Trial* hereof, I offer the following *Marks*, *Signs*, or *Characters* of these who are *savingly* and *personally* within the Covenant of Grace.

I. They are such as *have fled for Refuge* from the Covenant of Works; that have come into the Covenant of the *second Adam*, as *Refugees* from the Covenant of the first *Adam*. For that's the Character of *the Heirs of Promise*, *Heb. vi. 17, 18.* Tho' Time was, when they liv'd at Ease within the *Dominion* of the Covenant of the *Law*; yet God hath set Fire to their Nest there, that they have found themselves unable to dwell any longer within the Boundaries of that Covenant. Mount *Sinai* hath been altogether on a *Smoke* round about them: And the *Trumpet* of the *Curse* of the *Law* hath waxed louder and louder, till it made them to hear it on the Side of their *Righteousness* and *best Works*, where they were deafest; and it hath caused them exceedingly to *fear* and *quake*, as a *Curse* denounc'd against them in particular, *Rom. vii. 9.* *When the commandment came, sin revived; and I died.* It hath chas'd them from all the starting Holes about that Mountain,

tain, and left no Place within the Bounds of that Covenant, *safe* to them: Not only has it chas'd them out of their *profane* Courses, but also out of all *Confidence* in their *good Works* and *Duties* of whatsoever Kind; to flee for their Life into the Covenant of Free Grace, as the *Slayer* into the City of Refuge; *what things were gain* to them, *counting these loss for Christ*, Philip. iii. 7.

II. They are such as cordially *approve* of, and *acquiesce* in, the Plan of the Covenant, as suited to the *Honour* of God, and to their *Case* in particular; looking upon it as well *ordered in all things*, 2 Sam. xxiii. 5. Whosoever duly considers the Corruption brought into Man's Nature by the Fall, will plainly perceive, that the Method of Salvation laid down in the Covenant of Grace, is the very Reverse of the Inclination of corrupt human Nature; so that nothing less than the powerful Efficacy of Divine Grace, can bring a Soul unto a cordial *Approbation* of it, and *Acquiescence* in it: Wherefore our Lord pronounceth them *Blessed*, *whosoever shall not be offended in him*, *Matth.* xi. 6. Natural Men may indeed shape the Covenant, in their own Apprehensions, into such a Form, as they may have a very good *Liking* of. They may apprehend it, as a Covenant design'd to make Men *easy* and *happy*; while in the mean Time it allows them, at least in some Instances, to be *unholy*: As a Covenant, wherein, through Christ's Means, they may obtain Acceptance with God by their *good Works*, notwithstanding of their *ill Works*. But in all this, they are in Love with a Creature of their own Fancy, not with God's Covenant of Grace. Let the Covenant be set before them, in the Light of the Holy Scripture; and view'd by them, in that Light: They'll be sure to *dislike* it, and pick Holes in it. Let the *Design* of the Covenant be fairly discovered, as being to exalt God's Free Grace on the Ruins of all Excellency left with Man; To make Christ *all*, and Man *nothing* in his own Salvation: The *proud Heart* cannot away with that, cannot *submit to the Righteousness of God*, Rom. x. 3. The *Efficacy* of it, in working out Sin, separating between the Soul and its dearest Lusts, once fairly appearing; natural Men flee from it, as if one cried unto them, *there's death in the Pot*. Let them
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seriously enter into the Thought, how it is suited to the Honour of God, and the *Divine Perfections*; and, how 'tis suited to their real *safety* before him: And they can *not* see, how it is so. To the *Jewish* Wisdom, 'tis a *stumbling Block*, a Device inconsistent with the *divine Perfections*: The *Grecian* Learning pronounceth it *Foolishness*, a Method of Salvation *unsafe* to be trusted to: Only the Eye of *Faith* discovers it to be the *Power of God*, and the *Wisdom of God*; safe for guilty Creatures, and honourable for a holy God, 1 Cor. i. 23, 24.

III. Upon the Discovery of the Covenant to them, as made from Eternity between God and the *second Adam*, and offered to them in the Gospel; they'll satisfy themselves, in their covenanting, with Heaven's Draught of it, so far as they understand it: And they will not go about, to *add* unto it, nor to *diminish* from it; but will stand to the Terms of God and Christ's making, *Acts ix. 6.* Lord, *what wilt thou have me to do?* They'll put a Blank in the Lord's Hand, for their Part; as content of all within the Compass of the Covenant, without putting in their *Exceptions*, or desiring *Amendments* and *Alterations* to be made in their Favour. They're content of the *Laws* of the Covenant, as well as of the *Privileges* of it; of the *Discipline* of the Covenant, as well as of the *Rewards* of it; of the *Condition* of the Covenant, as fulfilled by Christ alone, as well as of the *Promises* of it to be fulfilled to them; and of the Promise of *Sanctification*, as well as of the Promise of *justification* and *Glorification*. Hence the Covenant, as revealed in the Gospel, is by the Holy Ghost, called a *Hearing*, Isa. liii. 1. *Marg.* that is, a Thing to be heard and receiv'd by Faith, as a Voice is receiv'd and heard by the Ear, according to that, *chap. lv. 3.* Hear, and your soul shall live. 'Tis the natural Disposition of Mankind, to *speak* rather than to *hear*: For we're more ready to declare our own Will, by speaking, than to receive the Will of another, by hearing. Wherefore, the Gospel being the Declaration of the Will of God, for our Salvation, only to be *heard* and received by Faith, and therefore called *the hearing of faith*, Gal. iii. 2. there is Need of the Power of Grace, to subdue the Heart to the *hearing* thereof, and to stop the Mouth from making Proposals of our own in that Matter.

IV. The

IV. The *Love* of God in Christ, is habitually predominant in them, *Prov. viii. 17. I love them that love me.* Great was the *Love* to them, appearing in the Covenant. The Parties-contracters about them, acted therein from a Principle of free, and yet greatest, *Love.* From thence sprung the first Motion, for a Covenant of Life and Salvation unto them: Thence it was, the *Father* was content to give his own Son for them; the *Son* was well pleased to become Man, and suffer Death for them; the *holy Spirit*, to take them for his Habitation, to quicken, sanctify, and perfect them. The *Love* of God produced the *Proposal* of the great and precious *Promises* in their Favour, upon *Terms* consistent with his *justice*: Christ as *second Adam*, out of *Love* to them accepted of these *Terms.* And when the eternal Transaction was, in the Gospel, by the *Demonstration of the Spirit*, opened and brought home to their Souls; this *Love* shone forth to them, so as they *believed* it. And that *believed Love* of God in Christ, kindled in their Souls a *superlative Love* to him again, *1 John iv. 19. We love him, because he first loved us.* And therefore, altho' that their *Love* is not always alike vigorous, but hath its Waxings and Wanings according to the Increase and Decrease of their *Faith*; yet, since their *Faith* never altogether fails, *Luke xxii. 32. it never fails altogether neither, from the Moment that it is kindled in their Hearts.* And it is an active Principle in them, *constraining* them to Obedience, *2 Cor. v. 14. giving the chief Room in their Heart and Affection, to God in Christ, that their Soul saith, Whom have I in heaven but thee? and there is none upon earth that I desire besides thee, Psal. lxxiii. 25.* It makes it to be their greatest *Care* to please him, and to be *accepted of him*, *2 Cor. v. 9. and their greatest Fear, to stir him up or offend him, Cant. iii. 5.* It makes *Duty* agreeable to them, as a Matter of Choice, *1 John v. 3. This is the love of God, that we keep his commandments: And his commandments are not grievous:* And it renders the Remains of Sin, the *body of this death*, a heavy Burden they long to be delivered from, *Rom. vii.*

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V. Jesus Christ the Head of the Covenant, is their Head with their own Consent. With Heart and Good-will,

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will, they have taken him for *their Head*, for all the Purposes of the Covenant: And they stand to it, not to alter, if the Choice were to make a thousand Times. These unto whom the Father from Eternity chose Christ for a *Head*, do, in the Day of their Conversion, by *Faith* approve the Choice, making it over again personally for themselves; whence they are said to *appoint themselves one head*, *Hos. i. 11.* And as often as they reiterate their Acts of *Faith*; which they must live by, they do upon the Matter reiterate their *Choice*. Being sensible of what they suffered, by the Miscarriage of *Adam* their first Head, Christ is *precious* to them as a *second Adam*. They come into the Covenant, and abide also in it, under *h.s* Wings allenarly; expecting no Benefit of it, nor by it, but thro' *him*. And they have taken him as their *Head* for *Government*, as well as their *Head* for *Nourishment* and *support*. They have delivered up themselves unto him, to be *ruled* by him, as well as to be *saved* by him; To be governed by his *Laws*, and not by their own *Lusts*; as well as to be saved by his *Grace*, and not by their own *Works*.

VI. The *Condition* of the Covenant, fulfilled by Jesus Christ, is the *alone* Ground of their *Confidence* before the Lord, as to *Acceptance* with him, or any Benefit of the Covenant they look to partake of. A crucified Saviour is the *Foundation* laid in *Zion*, for Sinners to *build* on: And believing on him is the Soul's *building* upon it. *1 Pet. ii. 6.* if Men *build* on *another* Foundation, they build on the Sand, and their *Confidence* shall be *rooted out*: If, being driven off from all other Foundation, they *build* not on *this* neither, they must needs perish as the *chaff* which the wind driveth away. To believe, or build, on Christ's Righteousness by him fulfilled, can import no less, than one's *trusting* on it for his Salvation. Whether this *Trust* be strong or weak, it must be: Else Faith is not, *building* on Christ is not; but the Soul is kept in a State of *Wavering*, in Opposition to the *staying* of it by Faith on Christ, *gam. i. 6.* Now, he that is within the Covenant, takes Christ's Righteousness as his *alone* Ground of *Confidence* before the Lord: For the Covenant shews not, nor allows any other; nothing *save* Jesus Christ, and him *crucified*;

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cified, 1 Cor. ii. 2. He hath *some Measure of Confidence* for Life and Salvation, upon *that Ground*; whereby he is distinguished from the desperate, faithless, and unbelieving: And what *Confidence* he hath for Life and Salvation, he hath upon *that Ground alone*; whereby he is distinguished from the Presumptuous, Formalists, and Hypocrites. And both these Things are joined, in the Believer's Character, Philip. iii. 3. *And rejoice in Christ Jesus, and have no confidence in the flesh.*

VII. The *Promises* of the Covenant are a satisfying Portion to their Hearts. They are indeed sensible, they have many Wants: But then, they see as much in the *Covenant*, as would *supply* them all; that they need not go to *another Door* for Supply: They're perswaded, there is as much Water in that Well, as would quench all their Thirst, if they could but get the Art of *drawing* it. Thus the Covenant is *all their salvation and all their desire*, 2 Sam. xxiii. 5. This *Discovery* of the Covenant, is not owing to *Nature*, but to that *Grace* which shews so much Worth in the *one Pearl*, as makes a Man content to *sell all* he hath, to gain it, Mat. xiii. 45, 46. But no Man will come into the Covenant, until once he get it: For who will join himself to one, in a Marriage-covenant, or Contract of Service, with whom he cannot see how to live? *Faith* discerns, in the Covenant, not only a *Refuge*, but a *Portion*, Psal. cxlii. 5. else the Man would never come into it. And none who have once got this *Discovery*, will remain out of the Covenant, Psal. ix. 10. *They that know thy name will put their trust in thee.* See John iv. 10. If the Worth of the *Treasure*, hid in the Field of the Gospel, be perceived, *all* will go for the obtaining thereof, Mat. xiii. 44. *all* will be counted *Loss and Dung* for the Excellency of it, Philip. iii. 8. Certainly the Men of the World do not see *this* in the Covenant: 'Tis but an empty hungry Thing in their blinded Eyes. The Covenant is, in the Gospel, held out to them in the Breadth and Length thereof: But it does not take with them; 'tis far from being *all their Desire*: After all, as if they had *seen* nothing that could satisfy, they still cry, *Who will shew us any good?* Psal. iv. 6. The Truth is, the Heart of Man can never see enough in the Cove-

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Covenant, for to rest satisfied with, till *Grace* give it a new *Set*, and *contract* its endless Desires: For, that which the unrenewed Heart is most set upon, there is no Provision in the Covenant, *for*, but *against* it.

VIII. The *spirit* of the Covenant is in them: And that's another *spirit*, than what the Men of the World are acted by, *Numb.* xiv. 24. *Ezek.* xxxvi. 27. *I will put my spirit within you.* The Spirit of Christ is the Spirit of the Covenant, purchased by the Blood of the Covenant, lodged in the Fulness thereof in Christ the Head of the Covenant, and communicated in some Measure to all the Covenant-people. And that *spirit* may be known by these three Characters thereof.

I. The Spirit of the Covenant is a Spirit of *Holiness*. The great Design of the Covenant, next to the Glory of God, was the *sanctification* of Sinners, *Luke* i. 74, 75. All the Lines of the Covenant, from the first of them unto the last, meet in *that* as their Centre. There is a Display of exact *Justice*, in the *Condition* of the Covenant; of rich *Grace* and *Mercy*, in the *Promises* of it; of greatest *Faithfulness* and *Power*, in the *Administration* of it: But *HOLINESS* goes thro' the whole; and every the least Part of it. Wherefore 'tis called *the holy Covenant*, *Dan.* xi. 30. Who then can reasonably imagine, that the *unholy* are within this Covenant? That the *Servants of Sin*, whether Profane, or Formalists, Strangers to the *Power of Godliness*, whom no Bands of *Holiness* will hold, can be within the Bond of the *holy Covenant*? No, sure they are not: They have not the *Spirit* of the Covenant. The *Spirit* of the Covenant makes the covenanted *initially* holy; and to *press toward the Mark*, to wrestle, long, groan, and pant for the *perfection* of *Holiness*, *Philip.* iii. 14. It makes a Vein of *Holiness* run thro' their whole Man; their whole Life; their Thoughts, their Words, their Actions; their Dealings with God, and their Dealings with Men. The Covenant was erected, on Purpose to *destroy the Works of the Devil*: It was a Confederacy entred into by the Father and the Son, for rooting *Sin* out of the Hearts and Lives of Children of *Adam*; for restoring the *Divine Image* in them; and for bringing them again to a perfect Conformity to

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the Moral Law of the Ten Commandments, from which they fell in Adam. For this End was the Condition of it performed, the Promises of it made, and the Administration thereof committed to the holy Jesus, 1 John iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Wherefore, who-soever partake of the Spirit of the Covenant, partake of the Spirit of Holiness, Gal. v. 18. If ye be led by the spirit, ye are not under the law. Verse 16. Walk in the spirit, and ye shall not fulfil the lust of the flesh.

2. The Spirit of the Covenant is an ingenuous free spirit, Psal. li. 12. 'Tis the Spirit of sons, not of Slaves; of free Men, not of Bond-men, Rom. viii. 15. There is some Obedience to the holy Law given by Unbelievers, the Men of the first Covenant, as well as by Believers, the Men of the second Covenant: And the Eyes of the World can perceive no Difference between the Obedience of some of the former Sort and of these of the latter Sort; howbeit there is a vast Difference, which is seen by the All-seeing Eye. Are these within the Covenant praying Persons? So are many, who have no saving Part nor Lot in it, Isa. lviii. 2. Are they Men of Temperance and Sobriety, Justice and Honesty, Candor and Faithfulness, Men of blameless Lives? So are several others besides them, for all that any Man can see, Philip. iii. 6. Thus far they agree. But there is a vast Difference of the Spirit they are acted by, which makes a mighty Odds in the Manner and Kind of their Obedience. Unbelievers are acted by a Spirit of Bondage, suitable to their State of Bondage under the Covenant of Works, Gal. iv. 24, 25. A slavish Fear and a servile Hope are the Weights hung upon them by that Covenant, causing them to go: Sin is avoided, Duty performed, not out of Love to God and Holiness, but out of Love to themselves. Believers are acted by the Spirit of Adoption, suitable to their State of Adoption, under the Covenant of Grace, verse 26. God is their Father; and they serve him as Sons, not as Slaves, Mal. iii. 17. Christ is their elder Brother, who loved them, and gave himself for them; and his Love constrains them, 2 Cor. v. 14. The Holy Spirit dwells in them, hath quickened them, renewed them, making them partakers of the divine nature,

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ture, 2 Pet. i. 4. So Sin is avoided as contrary to their new Nature, Duty pursued as agreeable to it. Their Faith of the Love of God in Christ hath begotten in them Love to God again, for a new Principle of Obedience, 1 Tim. i. 5. By Faith they trust on Christ, and on him alone for Life and Salvation: And this at once undermines in them the slavish Fear of Hell, and the servile Hope of Heaven; so that these are so far from being their only Motives to Obedience, that they cannot be their predominant Motives; nay they cannot be at all in them, but as Enemies to their Faith and Love, 2 Tim. i. 7. 1 John iv. 18. Yet withal, it is to be remembred, that it is not slavish for Saints to fear God's fatherly Anger, and thereby to be stir'd up to Duty, Psal. cxix. 120. Heb. xi. 7. Nor to hold the Way of Duty, in Hope of the Enjoyment of God in that Way, and the Tokens of his Favour, John xiv. 21. and in the End perfect Happiness in Heaven; all thro' Jesus Christ alone, 1 Cor. xv. 58. Our Need of these Things for Incitements to Duty, do indeed argue our childish State, for there will be no Need of these Fears and Hopes in Heaven; but by no Means a slavish State. Neither is it at all slavish, to have the Heart filled with a reverential Fear and Dread of God, upon the Consideration of his tremendous Justice, and Wrath in Hell, against the miserable Objects thereof; and to be stir'd up to Duty thereby, Mat. x. 28. Hebr. xii. 28, 29. To look thereunto, and move away towards God in the Way of Duty, with Fear and Trembling, is very agreeable to the State of these, who have by Faith received a kingdom that cannot be moved; but are not yet ascended into Heaven: Who are indeed drawn up out of the fearful Depth; but are not as yet haul'd up to the Top of the Rock, tho' the strong Chain of the Covenant is so about them, that they shall never fall down again. For, in Heaven, the Awe and Reverence of God, on that Score, will be perfect, Isa. vi. 1, 2, 3. But it is slavish for Saints, to fear their being cast into Hell for Sin; and servile, to hope their obtaining Heaven for their good Works. And yet that slavish Fear and servile Hope, may creep in upon the Children of the second Covenant, and move them to Duty: Because their Faith is weak, much of the

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old *Adam* remains in them, and 'tis not easy for them, tho' dead to the Law in Point of *Privilege*, to be dead to it in Point of *Practice*. But these impure Mixtures of *Selfishness* in their Duties will be *humbling* unto them; And they'll loath themselves, for that they act not, in their Obedience, with more of the *free Spirit* and Son-like Disposition. And their *Will* in that Case is accepted thro' Christ.

3. The Spirit of the Covenant is a Spirit of *Sympathy* regulated by the Covenant. There is a Commonness of *Interest*, and thence a mutual *Sympathy*, among Confederates. And this *Sympathy* among the Confederates of Heaven, regards both the *Head* and the *People* of the Covenant.

(1.) They have a native and kindly *Sympathy* with the God and Head of the Covenant. 'Tis true, his *essential* Glory can never be liable to Diminution; nor can his eternal *Rest* in himself, be in the least disturbed, by whatsoever Men or Angels may do or suffer: And the Man Christ is now beyond the Reach of suffering. Nevertheless, his *declarative* Glory in the World, hath its Times of shining clear, and of being under a Cloud. Now, as he hath a *Sympathy* with them, in all their Concerns, their Distresses and their Enlargements, their Joys and their Grievs, *Isa.* lxiii. 9. *Luke* xv. 5. which is a very tender *Sympathy*, insomuch that the touching of them is the touching of the apple of his eye, *Zech.* ii. 8. So they also have a very tender *Sympathy* with him, in the Concerns of his Glory. They are glad, and rejoice in the Prosperity of his Kingdom, *Acts* xi. 23, 24. They pray for it continually, *Psal.* lxxii. 15. and contribute their Endeavours, in their Stations, to advance it, *Philip.* i. 21. For to me to live is Christ. They have a feeling of the Indignities done to his Majesty, as done to themselves, *Psal.* lxxix. 9. The reproaches of them that reproached thee, are fallen upon me. And they are Mourners for the Sins of others, as well as for their own; on the Account of the Dishonour they do to God, because they keep not his law, *Psal.* cxix. 136. The Children of the Covenant will neither be Opposers of the Kingdom of Christ, nor will they be *Netters*; but will put their Shoulders to the

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the Work of their Lord, to help it forward, according to their Vocation: And without such a *publick Spirit*, in greater or lesser Measure, no Man shall be able to prove his saving Interest in the Covenant; for so hath our Lord himself determined the Matter, *Mat. xii. 30. He that is not with me, is against me: And he that gathereth not with me, scattereth abroad.*

(2.) They have a native and kindly Sympathy with the People of the Covenant: For they are *members one of another*, *Ephes. iv. 25.* The Grace of the Covenant disposeth Men to be loving and beneficial to *Mankind*, but in a peculiar Manner to *holy Men*; to do good unto all men, *especially unto them who are of the household of faith*, *Gal. vi. 10.* The common Bond of the Covenant engageth them in a peculiar Love one to another: Even as in that Bond, they are the common Object of the World's Hatred. They bear the same Image with Christ their common Head: And that Image will recommend all who bear it, unto one that is within the Covenant himself, so far as he can discern it. Wherefore, their Love is a love to all the saints, *Ephes. i. 15.* And hence ariseth the Sympathy which every true Christian hath with the Church of Christ throughout the World, and with the several Members thereof known to them: Their joint Interest in the Covenant, challengeth it; for by the Covenant there is a near Relation among them; and from their Union under the same Head, results their Communion, *1 Cor. xii. 12, 26.* Therefore, a Spirit of Selfishness, whereby Mens Concern is all swallowed up in their own Things, leaving them no sympathy with the Church and People of God, is a shrewd Sign of a graceless State. How much more, a Spirit of reigning Enmity against Religion, and the Professors thereof; where Religion, and what concerns it, make Men the special Objects of their Enmity, Spite, and Resentment. An habitual Course of this, is none of the Spots of God's People; but it declares Men to be of the World, *John xv. 19. I have chosen you out of the world, therefore the world hateth you.* The Spirit of the Covenant will carry Men quite another Way: Since, taking hold of the Covenant, they have embarked in the same Bottom, with these whose Head Christ is, and who have

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declared War against the Devil's Kingdom. To them they'll say, *We will go with you; for we have heard that God is with you, Zech. viii. 23.*

IX. In the last Place, The *Laws* of the Covenant are in their *Hearts*, namely, the Laws of the Ten Commandments, the eternal Rule of Righteousness, *Heb. viii. 10.* That Law, in all its Parts, is a Copy of the *Divine Nature*, which in Regeneration is transcribed into the Heart of every one brought into the Covenant: And the *whole* of it is *written* there, tho' every Part is not written alike clear, nor any Part perfect. As is the *Image* of God restored in us, so is the *Law* written in our Hearts: In Sanctification there is a *new Man* created; which speaks a *Perfection of Parts*, tho' there is not a *Perfection of Degrees* in these Parts, *Ephes. iv. 24. 2 Cor. v. 17. 1 Cor. xiii. 12.* This may be taken up in these four Things.

1. They approve of the *whole Law*, so far as 'tis known of them, *Psal. cxix. 128. I esteem all thy precepts concerning all things to be right.* They love God: And every Part of the Law is a Line of his Image: Wherefore, loving the Law as expressing the Image of his Holiness, they must needs love the *whole Law*; since there is nothing in it, but what is a Transcript of *that Holiness*. And, as the *Head* of the Covenant, is in their Eyes altogether lovely, *Cant. v. 16.* the *Laws* of the Covenant, being like him, must be so too. Why do not Unbelievers love the *holy Law*, but because they do not love a *holy God*? *Rom. viii. 7.* But Believers loving a *holy God* in Christ, must love the *Law* also, since in it the Image of his Holiness is express. The *holy Law* condemns many Things in them; yea every Thing of theirs, so far as 'tis morally imperfect: And so do they themselves, *consenting unto the law that it is good, chap. vii. 16.* It condemns every Sin; even one's most beloved Sin, the Evil he is most easily led aside into: And for that very Cause, the unrenewed Heart hates the *Law*. But the Grace of the Covenant makes a Man to leave his Complaint on himself; to approve the *Law*, and condemn his own Lust contrary thereto, *Rom. vii. 12. The law is holy, and the commandment holy, and just, and good, Verse 14. But I am carnal.*

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2. They have an *Inclination* of Heart towards the whole Law, so far as they know it, *Psal. cxix. 5. O that my ways were directed to keep thy statutes!* There is in them a fixed Principle, which lies the same Way with the holy Law; bending away from what the Law forbids, and towards what the Law directs unto. True, there is a *contrary* Principle in them too, which fights against it: But so do they against that *contrary* Principle, breathing, longing, and lusting for the complete Victory over it, and for full Conformity to the holy Law, *Gal. v. 17.* This is a new Set of Heart, given in the new Birth; exerting itself, not in lazy *Wishes* for Conformity to the Law, but in a resolute Struggle for it, enduring to the End. Hence,

3. They will habitually endeavour to conform, in their Practice, to the whole Law, so far as they know, *Psal. cxix. 6. Then shall I not be ashamed, when I have respect unto all thy commandments.* If the Law is written in one's Heart, he will write it out again in his Conversation: And a sanctified Heart, will certainly make a holy Life, *Mat. vi. 22. If thine eye be single, thy whole body shall be full of light.* Where's the Efficacy of the holy Covenant, if Men may be *within* the Covenant, and yet live like these that are *without* it? Nay, but to whomsoever the Grace of God hath effectually appeared, it will have taught them effectually, to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, *Tit. ii. 11, 12.* If the Grace of the Covenant bring you not to the Duties of Piety towards God, you have no saving Part in it. If you are brought unto these, but withal left at Liberty from the Duties of Righteousness toward your Neighbour, that you do not loath, but dare to be unjust in smaller or greater Matters; you are yet in the gall of bitterness, and in the bond of iniquity, *Luke xvi. 11. If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?* If you are brought forward unto both these, and yet not sober, but left Slaves to your sensual Appetite, and fleshly Affections, you are no better: For they that are Christ's have crucified the flesh, with the affections and lusts, *Gal. v. 24.* But who so have fled to the Covenant of Grace in Christ, for
Life

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Life and Salvation, and withal are honestly endeavouring Conformity to the *whole* Law in their Practice, they, howbeit in many Things they miss their Mark, do shew themselves to be within the Bond of the holy Covenant, and ought to take the Comfort thereof, as the Divine Allowance to them, *2 Cor. i. xii. Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.*

Lastly, Their Souls ly open to what of the Laws of the Covenant they know not. They are content to know them, desirous to be taught them, that they may conform unto them, *Psal. cxix. 26. Teach me thy statutes.* There are many Sins of ours, *hid* unto us; because there's much of the *Laws* of the Covenant we do not discern. And *Hypocrites* do not desire to know the *whole* Law: They're willingly ignorant of some Things thereof, because they have no Inclination to entertain them. But the *sincere*, being content to part with every false Way, and to take upon them the *whole* Yoke of Christ, hating Sin as contrary to God's Nature and Will, and loving Duty as agreeable thereto, do of Course ly open to the further Discoveries of Sin and Duty: They come to the Light, *John iii. 21.* They say, *That which I see not, teach thou me, Job xxxiv. 32. Search me, O God, and know my heart: Try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting, Psal. cxxxix. 23, 24.*

And this much shall suffice to have spoken on the *fifth* Head, namely, *The Trial of a saving personal Inbeing in the Covenant of Grace.*

HEAD

H E A D VI.

*The WAY of ENSTATING Sinners
personally and savingly in the
Covenant of Grace.*

BY the *Marks and Characters* given, it appears, that they are but few, who are *personally and savingly* enstated in the Covenant of Grace; in Comparison of these, who are *Strangers* to it: But we are allowed to offer it to *Strangers*; to invite and call them, who are *without* the Covenant, to come into it, and so to *compel them to come in*, Luke xiv. 23. Here then are the glad Tidings of the Gospel: There is a *Covenant*, which was entered into, from Eternity, between GOD and CHRIST the *second Adam*; a *Covenant of Grace*, made in Favour of *Sinners* of *Adam's Race*, ruined by the *Breach* of the *Covenant of Works*. In it, there is full Provision for your Salvation; to relieve you from all the ruining Effects of the broken first Covenant, and to render you compleatly happy. The *Condition* of this Covenant, is indeed high; being screwed up to a Pitch by the Demands of the Law and Justice: Yet there is nothing on *that Part*, to discourage you from the Covenant; for your *Inability* being foreseen from Eternity, it was laid upon *One that is mighty* to perform it; and now it is already performed and fulfilled to your Hand, by that mighty One Christ Jesus. Only, the *Promises* remain to be fulfilled. So the Burden of the *Condition* is over, without you; and ye are called to the Benefit of the *Promises*. And, that ye may have the more clear Access thereto, the *Administration* of the Covenant is put into the Hand of the same Christ Jesus: And he is *entrusted* with all the *Promises*, to fulfil them to Sinners. He hath *begun* to fulfil them to all, who hath taken hold of the Covenant; and is *ready* to fulfil them to all, who yet shall take hold thereof. For that End, he hath made his *Testament* of these *Promises*, and constituted *Sinners* of *Mankind* his *Legatees*; that *whosoever* of them will, may

may come, claim, and *take the water of life freely*, Rev. xxii. 17. The whole of the Covenant is in him. In him is God, the Party-contractor on Heaven's Side, 2 Cor. v. 19. He *himself* is the Party-contractor on Man's Side: And in him are all *Believers*, really; and all the Elect legally and representatively. In him is the *Condition* of the Covenant, and that as fulfilled: He is *the Lord our Righteousness*, Jer. xxiii. 6. In him are *all the promises*, yea and amen, 2 Cor. i. 20. all *meeting* in him, as Lines of a Circle, in their Centre; and *sure and steadfast*, noways liable to misgive, as did the *promise* of the Covenant of Works, in the first Adam. And he as a *King*, hath emitted his royal Proclamations, bearing that *whosoever will* come into him, and unite with him as *Head* of the Covenant, shall be taken into it, and have a Right to all the *Privileges* thereof, in him, and through him.

Thus the Covenant is brought to you, and set before you in the Gospel; so that ye must needs be either *Receivers*, or *Refusers* of it. *Refuse* it not: That's dangerous beyond Expression. *Take hold* of it; for it is *your Life*. Sinners, ye are under the *Covenant of Works*, where there's no Life, no Salvation for you: But the *Door* of the *new Covenant* is opened unto you; come, enter into it without Delay. Flee, and make your Escape, out of the *Dominion* of the *Law*, the *Covenant of Works*, ye were born under, and are living under: And that can in nowise be done, but by your *accepting* and *embracing* this Covenant offered to you in the Gospel; to the *enstating* of you personally in it, to all the Purposes of Life and Salvation.

Sinners enstated in the Covenant, by FAITH or BELIEVING.

TO clear your Way into the Covenant, it is necessary to shew, by what *Means* it is, that a Sinner *embraceth* and is *enstated* in it, effectually unto Salvation. And this, in one Word, is by *Faith*, or *Believing* on Jesus Christ, Acts xvi. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved.* The Covenant of Grace is held forth, in the Gospel, unto you: God saith to every one
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of you, *I will make an everlasting covenant with you, even the sure mercies of David*: And to close the Bargain with you, and state you personally in it, to all the Intents and Purposes of Salvation, all that is required of you is to *hear*, that is, to believe; *Hear, and your soul shall live*, Isa. lv. 3. He that *believeth*, is *within* the Covenant of Grace, personally and savingly: He that *believeth not*, is still under the Covenant of Works, where the first Adam left him. *Faith* is the *Hand*, whereby one *taketh hold of the Covenant*, signs it for himself, and closeth the Bargain for his *own* Salvation. 'Tis the *Mouth*, whereby Sinners consent to the Covenant, that God becomes *their* God, and they *his* People. Altho', while ye are *without* the Covenant, the *working of perfect Obedience* under the Pain of the *Curse*, is required of you; and, more than that, *suffering* also, even to the Satisfaction of Justice; and both these, in Virtue of the broken *first Covenant*: And, when ye are once brought *within* the Covenant, *Obedience* to all the *Ten Commandments*, and *suffering* of the *Discipline* of the Covenant in case of your Failures, are required of you, in Virtue of the *new Covenant* ye are entred into: Yet to *enter* you into the Covenant, and *enstate* you in it, unto Salvation, nothing is required of you, but that ye *believe on Christ*. *Only believe*, Mark v. 36. is the constant Doctrine of the Gospel, in *this* Point. Do what you will, and *believe not*, you remain in a State of Damnation: Whatever is done, or not done by you, *believe*, and you are in a State of Salvation. If you should *say* it with your Lips, a thousand Times over, that you accept of the Covenant; if you should come under the most solemn and awful Bond and Engagement to be the Lord's, expressly taking the same upon you, in Prayer, or otherwise; if you should *write* your Covenant, and *subscribe* it with your Hand; and should take the *Sacrament* of Christ's Body and Blood upon it, to confirm all: Yet, if you do not with the Heart *believe* on Jesus Christ, you embrace not the Covenant, you miss the saving *Hold* of it, and remain *without* the saving *Bond* of it. And if you should this Moment with the Heart *believe* on Christ, having no Access to speak, pray, write, or communicate: Yet, the Moment you *believe*, you are personally and savingly

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vingly enstated in the Covenant, never to fall out of it, thro' the Ages of Eternity; God is *your God*, and all the *Promises* of the Covenant are yours: Tho' you had mislaid the Grip of the Covenant Ten thousand Times before; in *that Case*, you *have* it firm and sure. *Mark xvi. 16. He that believeth, and is baptized, shall be saved: He that believeth not, shall be damned.*

And, that *believing on Christ*, should be the appointed Means of *entring* Sinners into the Covenant of Grace, is very agreeable to the *Nature* and *End* of that great Transaction. The which appears by these two Considerations following.

First, Hereby the *Grace* of the Covenant is preserved entire in the *Dispensation* of the Covenant; and, by that Means, the *Promise* is made *sure to all the seed*, *Rom. iv. 16. Faith* is contradistinguished to *Works*, as *Grace* is to *Debt*, *Chap. iv. 4, 5*. If any *Work* or *Doing* of ours, were that upon which we were enstated in the Covenant, and got the Right in the *Promises*; then the Covenant and Benefit thereof, would be of *Debt* to us, contrary to the declared *End* and *Design* of that Method of Salvation, which is to exalt the *free Grace* of God, and to cut off all *Boasting* from us, *Eph. ii. 8, 9*. But the *Nature* of *Faith's* Efficacy in the Business, is adapted to that *End* and *Design* of the Covenant: Inasmuch as, it is a *Grace*, not giving, but purely *receiving*; taking all freely from Christ, *without Money*, and *without Price*, laying the Strefs of the Soul's Acceptance with God, *wholly* on what CHRIST hath *done* and *suffered*; and entirely renouncing all *Doings* and *Sufferings* of our own, in *that Point*. And thus the *Promise* is *sure* to us: For whereas the *Plea* of any *Work* of ours, would be a very *uncertain* one; *Faith's* *Plea* is ever *sure* and *stedfast*, as grounded allenarly on what CHRIST hath wrought.

Secondly, Hereby the Sinner's *entring* into the Covenant, is by *uniting* with Christ the Representative, with whom it was *made*, as Party-contractor; which is the Scripture-account of the Matter, *John x. 9. I am the door: By me if any man enter in, he shall be saved: And so the Unity of the Covenant, and the Representation in it, are preserved. If Men entred into the Covenant, some other*

other Way, as by their *accepting*, properly called *Terms* to them proposed, and *promising* for themselves the *Performance* of them: In *that* Case, the *Representation* in the Covenant is marr'd; and there would be, in Effect, as *many* Covenants of Grace, as there are Persons embracing it, at different Times; at least, Christ's Covenant would be *one*, and ours *another* distinct therefrom, the contrary of which is before evinced, from the Scripture. But the Covenant of Grace being made with CHRIST as *second Adam*, in the Name of all such as should be *his*; it plainly follows, that the only Way of one's *entring* personally into it, must be by becoming *his*, standing related to the Head of the Covenant as *our Head*: And it is by *Faith*, and no *Work*, nor *Consent* of ours differing from *Faith*, that we are *united* to him, and become *Members* of his Body, *Eph. iii. 17.* How do we all enter *personally* into the *Covenant of Works*, so as to partake of the *Curse* in it? Is it not, through our becoming, by natural Generation, *Branches* of the first *Adam* the Representative in *that* Covenant? Hereby, every one of us is *personally* entred and enstated in *that* Covenant, before we are capable to *approve* or *disapprove* of the same, to *consent* to it or *dissent* from it. Even so, we enter personally into the *Covenant of Grace*, so as to partake of the *Benefits* in it; by our becoming *Branches* of the *second Adam* the Representative therein: And *that* is thro' *Faith*, in Subjects capable of *actual* Believing. 'Tis by being *ingrafted into Christ*, we come to *partake* of the *Covenant* and *Benefits* thereof. And hence it is, that *Infants*, not capable of *actual* Believing, nor of *knowing* what the *Covenant* is, yet having the *spirit* of *Faith*, are personally entred into it, and enstated in it; forasmuch as that *spirit* of *Faith*, is effectual in them, to a real *uniting* them with Christ. Hereunto agrees God's giving Christ *for a Covenant*; that in him, People may have the *Covenant*, and all the *Benefits* thereof. As God, in *making* of the *Covenant*, took CHRIST for *all*, for the *Condition*, and for the *Parties* to receive the *Promises*; he being a *second Adam*: So *Sinners*, in *accepting* and *embracing* of the *Covenant*, are to take him for *all*; the *whole* of the *Covenant*, the

256 *Sinners enstated in the Covenant,*

Parties and Parts of it too, being in him, forasmuch as he is *God*, as well as *Man*, second *Adam*.

And thus it appears, that *uniting with Christ* the Head of the Covenant, is a *Sinner's* formal *entering* into the Covenant: The which *uniting* with him, being by *Faith* on him, 'tis evident, that it is by *believing on Christ*, a *Sinner embraceth*, enters into, and is *enstated* in the Covenant, unto *Salvation*. Wherefore, reach *Christ* by *Faith*, and ye reach the *Covenant*: If ye miss him, ye miss the *Covenant*, in Point of *Life* and *Salvation*. But here ariseth a weighty Question, to wit,

QUEST. *What is that Believing, by which one unites with Jesus Christ, and so enters into the Covenant of Grace?*

ANS. The clearing of this Point being so necessary, to direct *Sinners* in their Way into the *Covenant*, for their eternal *Salvation*; we shall, for what now remains, address ourselves to the Consideration thereof only.

And to begin with the *Word*, by which the Holy Ghost expresseth what we call *Believing*, whether in the Old or New Testament; whosoever shall duly consider the Import of it, in the *Scripture-use* thereof, will find, that it is just *trusting*, trusting a *Word*, *Person*, or *Thing*. And hence the *Scripture-phrases* of *believing to*, and *believing in*, that is *trusting to*, and *trusting in*; the former Phrases, however unusual with us in Conversation, yet ordinary, both in the Old and New Testament, according to the Originals. It is the *trusting a Word*, as to a *Report*, Isa. liii. 1. *In his words*, Psal. cvi. 12. 'Tis the *trusting a Person*: So, in the *Stile* of the Holy Ghost, the *Israelites* believed in the *Lord*, and in *Moses* his servant, Exod. xiv. 31. *He believed not in his servants*, Job iv. 18. that is, as we read it, *He put no Trust in them*. And it is the *trusting a Thing* too: So, in the same *Stile*, Job xxxix. 12. *Wilt thou believe in him* (to wit, the Unicorn) *that he will bring home thy seed?* i. e. *Wilt thou trust in him, that he'll do it?* Deut. xxviii. 66. *Thou shalt not believe in thy Life*; that is, as we read it, *Thou shalt have none Assurance of thy Life*; no *Trust* in it, because no Certainty about it. The *Phraseology* is the same in the New Testament, as being brought into it from the Old, only in a different Language. And taking the *Meaning* of the

Holy

Holy Ghost in this Matter, from the Words which he teacheth, as we are directed, 1 Cor. ii. 13. we conclude, That Faith or Believing, so express by him in the Scripture, is, in the general, TRUSTING, the trusting of a Word, and of a Person, and Thing, held forth in that Word.

Now there is a twofold Word, to be believed or trusted of all these, who would enter into the Covenant of Grace, in a saving Manner: Namely, the Word of the Law, and the Word of the Gospel. The believing of the former, is a Faith of the Law; the believing of the latter, a Faith of the Gospel: Of which, in Order.

A FAITH of the LAW, preparatory for the Covenant.

THE Faith of the Law, is not indeed saving Faith: For the Law is the Word and Ministration of Condemnation, and not of Righteousness; as speaking nothing of a Saviour, an Atonement, or an imputed Righteousness, 2 Cor. iii. 9. Nevertheless, it is a necessary Antecedent thereof, according to the stated Order of the Dispensation of the Covenant. The Faith of the Law, is like the hearing of the strong Wind, the feeling of the Earthquake, and seeing of the Fire; in which tho' the Lord was not, yet they serv'd to prepare for hearkning to the still small Voice, in which he was, 1 Kings xix. 11, 12. Accordingly, the Faith of the Law is the Work of the Spirit of God, as well as the saving Faith of the Gospel; tho' wrought in a different Manner. The former he works, as a Spirit of Bondage, convincing of Sin and Misery, by the Law, Rom. viii. 15. with John xvi. 8. The latter he works as a quickening Spirit, enlightning the Soul in the Knowledge of Christ, by the Gospel, 2 Cor. iii. 17, 18.

Whosoever then would enter into the Covenant of Grace, must in the first Place have a Faith of the Law: For which Cause, it is necessary, that the Law, as well as the Gospel, be preached unto Sinners. And that Faith of the Law consists in a Belief of these three Things.

First, By it a Man believes that he is a sinner. The holy Law pronounceth him guilty: And he believes the Report

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of the Law concerning *himself* in particular; his heavy and sorrowful Heart, by *this* Faith, ecchoing to the Voice of the Law, guilty, guilty! Rom. iii. 19. The which Faith rests not on the Testimony of *Man*, whether spoken or written; but is a *Divine Faith*, founded upon the Testimony of God, in his holy Law, demonstrated by the Spirit of Bondage, to be the Voice of the *Eternal God*, and the Voice of that God to *him* in particular. And thus he believes (1.) That his *Life* and *Conversation* is sinful, displeasing and hateful in the Sight of a holy God, according to the Divine Testimony, Rom. iii. 12. *They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.* He is convinced, that he is gone out of the *Way* of God, and walking in the *Way* of Destruction; that the Number of *his Errors* of Omission and Commission, he cannot understand; and that all his *Righteousnesses*, as well as his *Unrighteousnesses*, are as *filthy Rags* before the Lord. (2.) That his *Heart* is full of Mischief and Iniquity, according to the Divine Testimony, Jer. xvii. 9. *The heart is deceitful above all things, and desperately wicked.* The Law shining into the Heart, discovers divers Lusts there, which he little noticed before; and pressing the unholy Heart, irritates them: And thus such a Mystery of Iniquity within his Breast opens to his View, as he could never before believe to have been there. Rom. vii. 9. *I was alive without the law once: But when the commandment came, sin revived, and I died.* (3.) That his *Nature* is quite corrupted, as one dead in *Trespases and Sins*, according to the Divine Testimony, Eph. ii. 1. *To the Verdict of the Law, Who can bring a clean thing out of an unclean?* Job xiv. 4. His Soul, by this Faith, ecchos back, *unclean, unclean!* *I was shapen in iniquity, and in sin did my mother conceive me.* He is convinced, his Disease is hereditary and natural; and that therefore his *Nature* must be renewed: That otherwise, he not only does no Good, but can do no Good. In all these Respects, he believes himself to be an Object lothsome in the Sight of God; lothsome in his *Nature, Heart, and Life.*

Secondly, By it a Man believes, That he is a *lost and undone Sinner*, under the *Curse* of the Law; liable to *Vengeance*,

Reance, according to the Divine Testimony, Gal. iii. 10. *Cursed is every one that continueth not in all things written in the book of the law, to do them.* He can no more look upon the Curse, as some strange Thing, belonging only to some Monsters of Wickedness, and not to him: For the Spirit of the Lord, as a Spirit of Bondage, applies it closely to him; as if he said, *Thou art the Man.* And, like one under Sentence of Death pronounced against him, he groans out his Belief of it, under the Pressure thereof, Luke xv. 17. *I perish.*

Lastly, By it a Man believes his utter Inability to recover himself. He believes, that he cannot by any Doings or Sufferings of his, remove the Curse of the Law from off him; according to the Divine Testimony of our being without Strength in that Point, Rom. v. 6. Nor change his own Nature, Heart, and Life, so as to render them acceptable to God; according to the infallible Testimony, Jer. xiii. 23. *Can the Ethiopian change his skin, or the Leopard his spots? Then may ye also do good, that are accustomed to do evil.* He is, in his own Eyes, as in the Sight of God, a spiritually dead Man; legally dead, and morally dead, as the Apostle testifies of himself in that Case, Rom. vii. 9.

This is the Faith of the Law. And the Effect of it, is a legal Repentance, whereby a Sinner is broken and bruised with Fear and Terror of the Wrath of God; grieves and sorroweth for Sin, as a ruining and destructive Evil; and therefore really desires to be freed from it; despairs of Salvation by himself; and seriously looks out for Relief another Way, Acts ii. 17. and xvi. 29, 30. Thus the Law is our School-master to bring us unto Christ; and the Faith of the Law, makes Way for the Faith of the Gospel. Not that, either this legal Faith, or legal Repentance, is the Condition of our Welcome to Christ and the Covenant of Grace: Our Access to Christ and the Covenant, is proclaim'd free, without any Conditions or Qualifications required in us, to warrant us Sinners of Mankind to believe on Jesus Christ, as was shown before. But they are necessary to move and excite us, to make use of our Privilege of free Access to Christ and the Covenant; insomuch that none will come to Christ, nor embrace the

The Faith of the Gospel,

Covenant, *without* them in greater or lesser Measure. Even as if a Physician should cause proclaim, That he will *freely* cure all the Sick of such a Place, that will imploy him: In which Case, 'tis plain, none *will* imploy him, but such as are *sensible* of some Malady they labour under; yet that *Sense* of a Malady is not the *Condition* of their Welcome to that Physician; nor is it requisite for his *curing* them, but for their *employing* him.

Now in calling you to embrace the *Covenant*, ye are called *indirectly*, and by *Consequence*, to this *Faith of the Law*: Namely, to *believe* that ye are *Sinners* in Life, Heart, and Nature; *lost* and *undone*, under the *Curse*; and utterly *unable* to recover yourselves. Yet it is not *saving Faith*, nor doth it enstate one in the *Covenant of Grace*: That's peculiar to another *Kind* of *believing*, of which in the next Place.

The FAITH of the GOSPEL, enstating in the Covenant.

SAVING Faith, which unites to Christ, is the *Faith of the Gospel*. For the *Gospel* only is the *Ministration of Righteousness*, 2 Cor. iii. 9. 'Tis in it that the *Righteousness of Faith* is *revealed unto Faith*, reveal'd to be believed on, Rom. i. 17. It is the alone *Word*, which gives *Sinners* the Notice of a *Saviour*, of the atoning *Blood*, and the *New Covenant* in that *Blood*; and therefore is the only *Word*, by which *saving Faith* is begotten in the Heart of a lost *Sinner*. In the *Word of the Gospel*, the Lord and *Saviour Christ*, with all his *Benefits* and *Covenant*, is; and that to be believed on, as appears from Rom. x. 6, 7, 8, 9. So that; the *Word of the Gospel* being receiv'd by believing, we *have Christ*, and his *Covenant*, with all the *Benefits* thereof: *Saving Faith* being indeed the *Eccho* of the quickned *Soul*, to the *Word of Grace* that *bringeth Salvation*; a *trusting* of the *Word of the Gospel*, and the *Person*, to wit the *Saviour*, and the *Thing*, therein held forth to us, to be *believed on* for *Salvation*. Mark i. 15. *Believe the Gospel*. Isa. liiii. 1. *Who hath believed our report?* Gal. iii. 2. *The hearing of faith*.
This

This is that *Believing*, by which we are united to Christ, entered into the Covenant of Grace, and enstated therein unto Salvation. The which *Believing* may be explain'd in four Particulars; (1.) The Faith of Christ's *sufficiency*, (2.) The Faith of the *Gospel-Offer*, (3.) The Faith of our *Right to Christ*, And (4.) The Faith of particular *Trust* for *Salvation*. So putting the

QUESTION, *What is that Believing, by which I a lost Sinner under the Curse of the Law, may unite with Jesus Christ, and so enter into, and be enstated in the Covenant of Grace, to my eternal Salvation?* We ANSWER thereto directly in these four Particulars, by Way of *Direction* in this momentuous Point, whereon Salvation depends.

I. *The Faith of Christ's SUFFICIENCY.*

In the first Place, you are to *believe*, That there is a *Fulness of Salvation* in CHRIST for poor Sinners. This is the constant Report of the Gospel, concerning him, Eph. iii. 8. *That I should preach among the Gentiles, the unsearchable riches of Christ.* Heb. vii. 25. *He is able to save them to the uttermost, that come unto God by him.* In the Word of the Gospel, Christ is held forth as an able Saviour; able to save Men from their *sins*, and from the *Wrath* of God. His *Merit* is a sufficient Sconce against the Tempest of fiery Wrath, which incensed Justice is ready to cause to fly forth against Transgressors, Isa. xxxii. 2. *A man shall be a Covert from the tempest.* His spirit is sufficient to sanctify the most unholy, 1 Cor. vi. 11. *And such were some of you: But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.* The *Righteousness* he fulfilled as the Condition of the Covenant, is so valuable in its self, and in the Eyes of his Father, that it is sufficient to procure *Justification*, *Sanctification*, and all other saving *Benefits* to Sinners, who in themselves deserve Death and Damnation: So that they are happy, who are in him; they shall never perish, but have everlasting Life, being eternally secure under the Covert of his *Righteousness*, as a sufficient Defence. *Believest thou this?*

This

This is the *general* Faith of the Gospel, which being without particular Application, doth not *unite* the Sinner to Christ, nor *enter* him into the Covenant; and may be found in Reprobates and fallen Angels, being only an Assent in *general* to the Truth of the Doctrine of the Gospel, *Matth. xiii. 20, 21. and viii. 29.* But, by the Nature of the Thing, 'tis necessarily prerequisite to a Faith of *particular Application*: For I must first believe a Saying to be true in *itself*, before I can trust to it for *my* Part; I must first believe a Thing to be Good in *itself*, before I can believe that it is Good for *me*.

But where the Faith of the Gospel is carried forward, to *uniting* with Christ, the *Effect* of this *general* Faith is very *valuable*, as well as *necessary*. And that is, an *high Esteem* of Christ and his Covenant, an *ardent Desire* of Union and Communion with him, a *Longing* for his *Righteousness*, as a *hungry Man* longs for Meat, or a *thirsty Man* for Drink. The Man sees indeed, that he *has* no special Interest in Christ and his Righteousness; but he *would* fain have it: All is *sapless* to him without it; his Soul within him cries, *Give me Christ, or else I die*: And he is content to part with all for him, and to take him for all. This is taught us in the Parables of the *Treasure hid in the Field*, and of the *Pearl of great Price*, the *finding* out of which, moves to *sell all* and to *buy* them, *Matth. xiii. 44, 45, 46.*

Howbeit *this Esteem* and Desire of Christ, is different from that, which follows upon the Soul's *Union* with Christ, when once *Faith* hath taken *Possession* of him and his Benefits, and hath got a View of his *intrinsic* super-eminent Worth, and Value; the which is mentioned, *1 Pet. ii. 7. psal. lxxiii. 25.* The true Spring of all *this Esteem* and Desire, is the Principle of *self-preservation*, and the View of *Christ* as suited to *that* End. The *Merchant-man* is seeking goodly *Pearls* for his own enriching; and seeing that the *one Pearl* will answer *that* Design, he is restless till he *have* it. The poor Sinner is hotly pursued with the Law's *Curse*, which is still ringing *Death* and *Damnation* in his Ears. In the mean Time, he gets a distant View of the City of Refuge; and therefore, he makes forward to it with all Speed: But what makes him
run,

run, but *Life, Life, precious Life*, that he may not *perish*? Verily, he cannot be expected to act from a more generous Principle, *before* he is united to Christ, *John xv. 5. Without me ye can do nothing.* But let him not fear; he's welcome to Christ, even coming to him from no higher Principle. The Truth is, the Lord Jesus, by his *Spirit*, sets the Principle of *Self-preservation* astir, being a Thing in itself *Good*; and useth it as a Mean to hasten Sinners unto him. This is evident from the Complaint, *John v. 40. And ye will not come to me, that ye might have life.* Can one imagine, our Lord will reject a Sinner coming to him for *Life*, when he complains that Sinners will not come to him for *that* End?

II. *The Faith of the Gospel-OFFER.*

In the next Place, you must *believe*, That JESUS CHRIST with his *Righteousness* and all his *salvation*, is by HIMSELF offered to Sinners, and to *You* in particular. This is the plain Voice of the Gospel, to all unto whom it comes. *Isa. lv. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea come, buy wine and milk without money and without price. Rev. xxii. 17. Whosoever will, let him take the water of life freely. Prov. viii. 4. Unto you, O men, I call, and my voice is to the sons of men.* But alas! few believe it: Yea none will believe it to Purpose, till the Spirit of the Lord make it plain to them, and perswade them by an inward *Illumination*. Many secure Sinners hear the Gospel, and are glad of the Offer: But they discern not CHRIST's Voice in it. They hear it not, as the Word of the LORD *Christ* himself, to *them*; but as the Word of *Men*: Hence, it hath no due *Authority* upon their Consciences; so, they pass it over *lightly*. Thus were his Offers of himself entertained, when made by his own Mouth, but he not discerned as the eternal Son of God, and saviour of the World. So, in the Congregation of Nazareth, all bare him witness, and wondered at the gracious words which proceeded out of his mouth. But they said, *Is not this Joseph's son?* Luke iv. 22. And in a little, they rose up, and thrust him out of the city, Ver. 29.

Again, when the Voice of CHRIST is discern'd in the Offer, by the convinced Sinner; then the Sinner is ready to conclude, That it is to *others*, but not to *him*. Unbelief faith, but *our bones are dried, and our hope is lost, we are cut off for our parts*, Ezek. xxxvii. 11. They cannot believe, that so good News from Heaven concerns *them*, or that such a good Word is directed unto *them*. And thus Men not believing God, in the Record given of his Son, That he is with all his Salvation offered to *them*, do make him a liar, 1 John v. 10.

But where *saving Faith* is a working, the Word of the Gospel-offer is, by the Holy Spirit, applied to the Soul in particular, with Power, as the Word of the LORD himself, and not of Men; whereby the Man is assured, That 'tis the Voice of CHRIST, and to *him* in particular: Whereupon he applies it to *himself*, by believing. 1 Thes. i. 5. *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.* Chap. ii. 13. *The word of God which ye heard of us, ye received it not as the word of men, but (as it is in Truth) the word of God, which effectually worketh also in you that believe.* This is altogether necessary; insomuch, that without it there can be no receiving of Christ, forasmuch as otherwise the Soul can see no solid Ground and Foundation of Faith for itself: For 'tis evident, there can be no receiving aright, where the Sinner doth not believe the Offer to be to *him* in particular. And here begins the Application of Faith, an Application tending to Union with Christ.

Wherefore, if you would unite with Christ, and so enter into the Covenant of Grace, sit yourselves before the LORD, as condemn'd Sinners, under the Curse of his Law: And hear and believe the Word of his Gospel, as directed to you condemn'd and cursed Sinners, in particular. So will it come unto you, as the rising Sun, to one sitting in Darkness, and in the Shadow of Death; or, as the Offer of a Pardon, to one under Sentence of Death. And let not your Heart misgive you, by Unbelief; but firmly believe the Offer to be made by CHRIST himself, unto you, as it is in very Deed, Isa. lv. 3. *Hear, and your soul shall live, and I will make an everlasting covenant with you.*

But

But here it is necessary, to remove the following Objections.

OBJECT. 1. But Christ is now in *Heaven*, and I hear no Voice from *thence*: How then can I believe, that he *himself* is offering himself to *me*? ANS. Tho' Christ is in *Heaven*, yet he is speaking from *Heaven* to us; howbeit not by a Voice sounding thro' the *Clouds*, yet by a Voice sounding in the *Gospel*, Heb. xii. 25. See that ye refuse not him that speaketh-----that speaketh from *heaven*. And not only is his Voice in the Word of the *Gospel*, but he *himself* by his Spirit is in it, as the Apostle teacheth, Rom. x. 6, 7, 8. Thence it is, that 'tis a quickening Word to dead Souls, John vi. 63. The words that I speak unto you, they are spirit, and they are life. 'Tis the lively Seed, whereof the new Creature is formed, 1 Pet. i. 23. Jesus Christ did once, by a Voice sounding thro' the *Clouds*, speak a Word of Conviction, Acts ix. 4, 5. But even in *that* Case, the Word of the Offer of himself, was remitted to the preaching of the *Gospel* by a Messenger thereto appointed, ver. 6. And the Voice of Christ, sounding in his written Word, is more sure than a Voice sounding thro' the *Clouds*, 2 Pet. i. 18, 19. This Voice in the Word is the stated Ground of Faith, with which Faith must close for Salvation, Rom. i. 16. The gospel of Christ, it is the power of God unto salvation, to every one that believeth. Verse 17. For therein is the righteousness of God revealed from faith to faith. And there is no true saving Faith, where it is not received as the very Voice of the Lord himself, 1 Thes. ii. 13. Therefore you must receive the Word of the *Gospel* as the Word of CHRIST himself, as in very Deed it is.

OBJECT. 2. But Christ, in the Word of the *Gospel*, doth not name *me*: How then can I believe, that he offereth himself, his Righteousness and Salvation, to *me* in particular? ANS. Neither doth he name *you* in the Word of the Law, whether in the *Commands* thereof, or in the *Curse* thereof. How do you come to believe, That you are a *Sinner*? Is it not, that, the *Commands* of the Law being directed to *all Men*, you conclude and believe, that, you being of the Number of Mankind, they are therefore

fore directed to *you* in particular, as well as to others? And how come you to believe, that *you* in particular are under the *Curse* of the broken Law? Is it not, that, since the Law denounceth its *Curse* against *every one*, that, being *under* it, breaks it, *Gal. iii. 10. Rom. iii. 19.* you do conclude and believe, That it curseth *you*, forasmuch as you are one of *these* Breakers thereof? Now you have as sufficient Ground to believe, that the *Offer* of the Gospel is to *you* in particular; forasmuch as it is made to *all*; without Exception, unto whom the Gospel comes, *Rev. xxii. 17. Isa. lv. 1.* 'Tis ordered to be made to *every Creature* under Heaven, *Mark xvi. 15.* And how sinful soever *you* are; you are one of *these Creatures*. Christ's Voice is unto *Men, Sons of Men*: And, be what you will, you are one of Mankind-Sinners: And therefore the Offer is to *you* in particular, *Prov. viii. 4.* Accordingly, we are warranted to apply the general Offer to every one in particular; and every one is warranted to apply it to himself, *Acts xvi. 31. Believe on the Lord Jesus Christ, and THOU shalt be saved.*

OBJECT. 3. But alas! I fear, I want the *Qualifications* determinative of these, to whom the Gospel-offer is particularly directed. I dread, that I have not as yet got a due *Sense of Sin*: And our Lord says expressly, *They that be whole need not a physician, but they that are sick: I am not come to call the righteous, but sinners to repentance, Mat. ix. 12, 13.* The Gospel-offer runs in these Terms, *Ho, every one that thirsteth, come, Isa. lv. 1. Come unto me all ye that labour, and are heavy laden, Mat. xi. 28. Whosoever will, let him take the water of life freely, Rev. xxii. 17.* But, when I view my own Condition, I very much fear, I have not as yet reached that *Thirst* after Christ, and that *Willingness* to take him, which these Texts speak of; and that I cannot be accounted one truly labouring and heavy laden: How then can I believe, that Christ offers himself to *me* in particular? ANS. It is most certain Truth, that, unless you have a due *sense of Sin*, unless you *thirst* after CHRIST and his *Righteousness*, unless you be *heavy laden* with the *felt Burden of Sin*, and *willing* to take Christ on *any Terms*; you will never take him by a true *Faith*. Nevertheless, whatever *Qualifications*

fications you have, or have not, yet, if you are a Sinner of Adam's Race (and I hope, you doubt not *that*) CHRIST is offered to you, together with his Righteousness and all his salvation, Prov. viii. 4. John iii. 16. Mark xvi. 15. For, howbeit there are indeed certain Qualifications necessary to move you to take Christ; yet there are none at all to hamper the Gospel-offer: But Christ is really offered to you, be in what Case you will; so really, that if you do not believe it, and thereupon receive an offered Saviour, you will be damned for not believing, Mark xvi. 16.

'Tis undeniable, the less that Sinners are sensible of their sins, they are the farther from Righteousness; they do the more need Christ, and are the more to be called to Repentance. This is evident, from the whole Tenor of the holy Scripture, and from the very Nature of the Thing. And therefore, 'tis Sinners in the general, and not sensible sinners only, who are meant, Mat. ix. 12, 13. Even as it is sick People in general, comprehending even these of them, who are so delirious, as to think nothing ails them, that need a Physician; and not these sick only, who are sensible of their State and Hazard. This is the plain literal Sense of that Passage, from which there is no Necessity to depart: And the departing from it is attended with a manifest Inconvenience.

Neither is the Thirst, mentioned Isa. lv. 1. to be restricted to a gracious Thirst, a Thirst after CHRIST and his Righteousness. For some, at least, of the thirsting ones, to whom the Offer is there made, are spending money for that which is not bread, and their labour for that which satisfieth not, Ver. 1, 2. But 'tis evident, that Sinners duly sensible, who are thirsting after Christ and his Righteousness, are not spending their Money and Labour, at that Rate; but on the contrary, for that which alone is Bread, and satisfieth, namely, Jesus Christ the true Bread which came down from Heaven. Wherefore, the Thirst there meant, must needs comprehend, yea, and principally aim at, that Thirst after Happiness and Satisfaction, which being natural, is common to all Mankind. Men pained with this Thirst do naturally run, for quenching thereof, to the empty Creation, and their fulsome Lusts:
And

And so they spend money for that which is not bread, and their labour for that which satisfieth not; finding nothing there, that can satisfy that their Appetite or Thirst. Now to Men in this wretched Case, is the Gospel-offer of the Waters of Life, made: CHRIST is offered to them, as Bread, Fatness, what is good, and will satisfy that their painful Thirst, which otherwise will never be quenched, *ibid.*

And as little is the solemn Gospel-offer, *Mat. xi. 28.* restricted to a certain Set of Men, endow'd with some laudable Qualifications, going under the Name of labouring and being heavy laden; the which do indeed denote the Restlessness natural to the sinful Soul of Man, spending its labour for that which satisfieth not, *Isa. lv. 2.* Our Father Adam left his whole Family, with a Conscience full of Guilt, and a Heart full of unsatisfied Desires. Thus we naturally having a restless Conscience, and a restless Heart, the Soul as naturally falls a labouring for Rest to them. And it labours, in the barren Region of the fiery Law, for a Rest to the Conscience; and in the empty Creation, for a Rest to the Heart. But after all, the Conscience is still heavy laden with Guilt, whether it has any lively Feeling thereof, or not; and the Heart is still under a Load of unsatisfied Desires. So neither the one, nor the other, can find Rest indeed. This is the natural Case of all Men. And to Souls thus labouring and laden, Jesus Christ calls, that they may come to him, and he will give them Rest: Namely, a Rest for their Consciences, under the Covert of his Blood; and a Rest to their Hearts, in the Enjoyment of God, through him. To this Interpretation we are led, by the Style of the Scripture, the Phraseology of the Holy Ghost, both in the Old and New Testament; the which may be view'd in the following Texts compared, to wit, *Eccles. x. 15. Hab. ii. 13. Isa. lv. 2. and i. 3, 4. 2 Tim. iii. 6, 7.*

Finally, As for the Willingness, which you are afraid you are defective in, surely, in all other Cases, he that saith, *Whosoever will let him take such a Thing*, will, according to the common Sense and Understanding of such Words amongst Mankind, be reckoned to offer that Thing unto all, and to exclude none from it; however it may bear

beat an Intimation, that it is not to be forc'd on any. Why then should this Manner of Speech, Rev. xxii. 17. be thought to limit the Gospel-offer to a certain Set of Men?

Wherefore, we conclude, That Christ lays no Bar in the Way of any of you: Do not ye put Bars in your own Way, and then complain ye cannot get over them. For, according to the holy Scripture, it is infallible Truth, That CHRIST is offered to you, and every one of you, in particular: Believe it, else ye make God a liar, 1 John v. 10.

III. *The Faith of our RIGHT to CHRIST.*

Furthermore, you must believe, That JESUS CHRIST is the Saviour of the World, and your Saviour in particular, by his Father's Appointment, and his own Offer; and that, by the same Appointment and Offer, his Righteousness the Condition of the Covenant, and eternal Life the Promise of the Covenant, are yours; YOURS (I mean not, in Possession, but) in Right thereto; so far as that you may lawfully and warrantably take Possession of the same, and use them as your own to all Intents and Purposes of Salvation, John iv. 42. We know that this is indeed the Christ, the SAVIOUR of the WORLD, 2 Sam. xxii. 3. and Luke i. 47. my Saviour. Do not think this too much for you: 'Tis no more than what is necessary to saving Faith in Christ. If you believe only, in the general, That Christ is the Saviour of the World, but believe not, that he is your Saviour in particular; what do you believe more than Devils do? They believe him to be *yesus* a Saviour, Mark i. 24. If you would go beyond them, you must believe, he is your Saviour; and consequently, that his Righteousness and Salvation are yours, in the Sense before opened: For where CHRIST is given, with him are freely given all Things. And, pray consider, how can ye take him or receive him, as your Saviour, if he is not yours indeed? A Man may fraudulently take Possession of what he doth not believe to be his by Right: But no Man can fairly and honestly claim and take Possession, of what he doth not believe to be his own. Certainly, God must first give Christ to us, before we can receive him:

For

For a man can RECEIVE nothing, except it be GIVEN him from heaven, John iii. 27. Giving on God's Part, and receiving on ours, here, are Correlates: And the former is the Foundation of the latter. Now God's Gift is sufficient to make a Thing *ours*. Therefore believe firmly, That Christ is *your Saviour* in particular; that his *Righteousness* is *yours*, and *eternal Life* *yours*.

QUEST. But how can I, a poor Sinner, by Nature under the Curse, believe that Christ is *my Saviour*, that his *Righteousness*, and *eternal Life*, are *mine*? ANSW. You may firmly believe it, because you have the Word and Testimony of the eternal God upon it, in his holy Gospel. What is the Gospel, which the Apostles were sent, in the Name of God, to testify? The Apostle John declares it, 1 John iv. 14. We TESTIFY, That the Father sent the Son to be the Saviour of the world. Is not Jesus Christ then, by Office, whatever he is in the Event, Saviour of the World? And if he is so, and you are one of that World of Mankind, is he not therefore *your Saviour*? Why then will ye not believe it? God set the Sun in the Heavens, to be a *Light to the World*: And do not you therefore judge, that you have a *Right* to the *Light* of that *Sun*, as well as the rest of *Mankind*; and accordingly use it freely, to work or read by it, as *your own* by God's free Gift? Jesus Christ also is the *light of the world*, John viii. 12. Given for a *light to the Gentiles*, Isa. xlix. 6. And Faith appropriates him, saying, The Lord is *my light*, and *my salvation*, Psal. xxvii. 1. Now you are a Member of these Societies, to wit, the *World*, and the *Gentiles*: Therefore he is *your Light*, that is, given for a *Light to you*. Will you take Christ's own Word upon it? You have it John vi. 32. My Father GIVETH you the true bread from heaven. If your Neighbour give you Bread, you'll reckon his Gift thereof sufficient to make it *yours*; and so eat of it freely as *your own*. If your Prince shall give you a House or Land, which he hath an unquestionable Right to dispose of, you would reckon them truly *yours* by his Gift; and would freely go and dwell in that House, and possess that Land, as *your own*. How is it then, that, when the Father gives you his Christ, yet you will not believe that he is *yours*, nor take Possession

Possession of him as your own? Why, the Truth of the Matter lies here: You believe your Neighbour, you believe your Prince; but you believe not your God, in his holy Gospel, but *make him a liar, not believing the record that God gave of his Son*, 1 John v. 10. But, whether you'll believe it or not, 'tis a Truth, that Christ is your Saviour: And if you will not believe it now, to your Salvation, you will undoubtedly see your Mistake hereafter; when perishing you'll be convinced that you perish, not because you *had* not a Saviour, but because you neglected to *make Use* of him.

In like Manner, the *Righteousness* of Christ is *yours*, namely, that which ~~he~~ fulfilled as the Condition of the Covenant. 'Tis *yours* by Heaven's Gift, being given you with himself; and therefore 'tis called *the gift of righteousness*, Rom. v. 17. 'Tis a *testamentary* Gift, made over to you in Christ's Testament, wherein Sinners of Mankind, without Exception, are the *Legatees*, as hath been already cleared. *Eternal Life* is another such Gift or Legacy: So 'tis *yours* too. And you have the *Record*, Testimony or Witness, of God himself upon it, that it is given you, 1 John v. 11. *And this is the record, that God hath given to us eternal life: And this life is in his Son.* Is not God's own *Record* a sufficient Ground for believing? Will you venture to disbelieve it, on any Pretence whatsoever. Here you have that *Record*, namely, *That God hath GIVEN to us eternal life.* It may be, you'll imagine that it relates only to *actual Believers* in Christ, or at most to the *Elect*; and use that for a Defence of your Unbelief. But, I pray you, consider 'tis the *Ground and Warrant* for all to believe on Christ, and to lay hold on *Eternal Life* in him; being the *Witness of God, which he hath testified of his Son*, to be received by all to whom the Gospel comes, *ver. 9.* But, that God hath given *Eternal Life* to a certain select Set of Men, can never, in Reason, be deem'd to be a Warrant for all Men to believe. Moreover, the great Sin of Unbelief lies in *not believing this Record*: But it doth not ly in not believing that God hath given *Eternal Life* to *actual Believers*, or to the *Elect*; for the most desperate Unbelievers believe *that*, in so much that their Belief of it adds to their Torment: But

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it lies in their not believing; that to Mankind-sinners, and to *themselves* in particular, God hath given Eternal Life. This is what shies in the Face of the Gospel of God, which is the proclaimed Deed of the Gift and Grant of Christ and all his Benefits, to Sinners of Mankind, declaring the Grant thereof to be *made* them, and calling them to take Possession of the same as their *own*, Isa. ix. 6. *Unto us a child is born*, (the Word signifies *presented* born, as to his Relations having a particular Interest in him; as *Machir's* Children were *presented* to *Joseph*; and laid on his Knees, Gen. i. 23, and *Ruth's* Son to *Naomi*, Ruth iv. 17.) *unto us a son is GIVEN*. John iii. 16. *God so loved the world, that he GAVE his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life*. 1 Cor. i. 30. *Christ Jesus, who of God is made unto us (namely, by legal Destination) wisdom, righteousness, sanctification, and redemption*.

And thus you see, you have an infallible Ground for *this* Act of Faith, namely, the Testimony of God that cannot lie. Wherefore, as ever you would be united to Christ, and so entreated in the Covenant, *believe* firmly, that CHRIST is *yours*, his Righteousness *yours*, and Eternal Life in him *yours*.

This is a more close Application of Faith, than the former; and ariseth from it: For, thus one believeth the *Efficacy* of the divine Appointment, and of the Gospel-offer. If God *appoints* Christ a Saviour to you, with his Righteousness and Eternal Life; and Christ *offers* himself to you accordingly: Surely, the *Effect* of that Appointment and Offer must be, that they are indeed *yours*, to be *used* by you, as your *own*, for your Salvation. If you believe that *Appointment* of the Father, and the Son's *Offer*; you must needs believe *this*: For if they be *real*, and not *ludicrous* Deeds, they certainly convey to you a *Right* to Christ, his Righteousness and Salvation; so that in virtue of them, *these* must be *yours*, to be warrantably *claimed* and *used* by you, as your *own*, for the Purposes of Salvation. It is not doubted, but *Mens Deeds* of Gifts, and their *Offers*, real and not ludicrous, do convey such a *Right* to the Parties, in Favour of whom they are made. If a Friend of yours, having a Sum of Money lying in a Neigh-

Neighbour's Hand, should, especially by a *Deed* in Writing under his own Hand, *appoint* and *ordain* that Sum a Gift to you, to relieve you out of a certain Strait; you would make no Question, but you may go and *claim* it, and *take it up*: If, having the Sum in his own Hand, he should *offer* it to you, as a Gift; you would make no Question, but you might *take* it to you: And, in both Cases, use it as your own by your Friend's *Appointment* or *Offer*. And shall not the Father's *Ordinance* and *Appointment*, and Christ's *Offer*, be as efficacious? Why then will you not believe *this* its *Efficacy*? Why will ye not believe, that CHRIST with his *Righteousness* and *Eternal Life*, are *yours*?

Truly, the believing *hereof* is the very next Step to the Soul's uniting with Christ: And therefore 'tis proposed to the Sinner, as the nearest Means to bring him *close* unto God in Christ, *Hos. xiv. 1. Return unto the Lord thy God*: He's *thy* God, thou hast a Right to him, *return*, come *even* to him, take Possession of him as thine own God. Accordingly, the Sinner coming unto him by Faith, comes on *this* very Ground, *Jer. iii. 22. Behold, we come unto thee, for thou art the Lord our God. Verse 23. Truly in the Lord our God is the salvation of Israel*. As Hagar's Eyes were seasonably opened, to see she had a Well by her, when she had given up her Son for dead: So when the Sinner lies in his Death's Wounds from the Law, in a Work of Conviction; the Spirit of Faith opens his Eyes, by Means of the glorious Gospel, in a Work of saving *Illumination*, so that he sees he hath a Saviour, a Righteousness, and Salvation. And then he presently apprehends or grips the same as his own. Thus the Prodigal first believed, that he had yet a Father, and a Father's House, where there was enough and to spare; and then *arise*th and goeth to him, *Luke xv. 17, 18*.

OBJECT. I. If it be true, that CHRIST is my Saviour, that his *Righteousness* and *Eternal Life* in him, are mine; then I may be easy, I'll certainly be saved without any more ado. ANS. That's but a Cavil, best suiting these who, being indifferent about Christ and Salvation, think it not worth their Pains seriously to consider such Things. One truly weighted with the Matter, and duly consider-

ing, being once brought to believe *this*, would rather say, "Then, since CHRIST is really *my* Saviour, his *Righteousness* and *Eternal Life* mine; I'll take him to me, I'll receive and rest on him as *my* Saviour, I'll rely on his *Righteousness*, and look for *Eternal Life* in him: Why should I be *lost* for ever, since I have a full *Saviour*? Why should I go *naked*, since I have a complete *Righteousness*, made over to me by Heaven's Gift? Why should I *die*, when I have *Eternal Life* in Christ?" Put the Case, you did see a Man at the Point of starving, for want of Bread; and, out of Kindness and Pity to him, you should appoint and ordain Meat for him, out of your own Store, for Preservation of his Life; and withal should carry it to him, and set it before him, saying, Ha, there's Meat I and my Father have ordained for you, eat, and welcome. If that Man should say, Oh! I may not take it, for it is not *mine own*; would you not tell him, that your Gift, Appointment, and Offer of it to him, makes it *his*, so that, with a good Conscience, he may freely eat it as his *own* Bread? But should he then reply, and say, Why then, if it is *mine*, without any more ado I'm secured from starving; I need not at all be at Pains to take and eat it; would you not reckon him, either mad, or but jesting with you, not sensible of his Hazard of starving? The Application is obvious. It is not Meat's being one's *own*, so that he may use it freely as such, that will keep him from starving: He must take and eat it, and so use it as his own, if he would have that Benefit by it. Even so it is not Christ's being *yours*, with his Righteousness and Salvation, that will save you: You must take Possession of him, and make use of him as your *own*, for Salvation, if you would be actually saved by him. There's a wide Difference, betwixt a Thing's being *ours* in simple Right thereto, and its being *ours* in Possession. 'Tis in the former Way only, that Christ is *yours*, before uniting with him: And if you do not improve *that*, by receiving him, and taking Possession, you'll perish eternally for all it, Heb. iv. 1. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. Luke xvi. 12. If

ye have not been faithful in that which is another man's, who shall give you that which is your own?

OBJECT. 2. But CHRIST a Saviour, his perfect Righteousness, and Eternal Life, are Things so exceeding great and precious; and I am so very sinful and unworthy, that 'tis mighty hard for me, to believe they are mine.

ANSW. Yea, here indeed lyes a great Difficulty of believing; when once a Sinner's Eyes are opened, to see the transcendent Excellency of Christ, the exceeding Sinfulness of Sin, and his own utter Unworthiness: A Difficulty not to be surmounted, but by the effectual Operation of the Spirit of Faith, causing one to believe, according to the working of his mighty power, Eph. i. 19. But for your Help, consider, they are yours by mere free Gift; which is so far from requiring any Worth in the Creature, that it excludes all Respect thereto. CHRIST himself is the Father's Gift to you, John iv. 10. and vi. 32. His Righteousness is a Gift too, Rom. v. 17. And so is Eternal Life in him, 1 John v. 11. Now what's freer than a Gift? And then, howbeit they are indeed a Gift far beyond whatever you could have expected; yet they are not too great for an infinite God to give. In making of this Gift, he acted not according to the Dignity of the Party in whose Favour it was made; but according to HIMSELF, his own Greatness and Majesty. Mean while, tho' the Gift is quite above your Dignity; yet it is no more than what your Need required. If less could have answered your Necessity, there's no Ground to think a crucified Christ, the Son of God, would have been prepared for you. If you do but suppose it, you mar that Expression of matchless Love, John iii. 16. God so loved the world, that he GAVE his only begotten Son. Wherefore, argue with yourself in this Manner. "The Gift is indeed unspeakable, but no less can serve my Need; if Christ be not mine, I must perish: Since therefore God hath said it, that he hath given me CHRIST; and the Gift is not above him to give; and no less can serve my Turn; I must and will believe, that he is mine, with his Righteousness and Salvation."

IV. *The Faith of particular* TRUST for SALVATION.

Finally, You must wholly trust on him as your Saviour, and in his Righteousness as made over to you; and that, for his whole Salvation to you in particular, upon the Ground of God's Faithfulness in his Word. And this is that saving Faith, or believing on Christ Jesus, by which a Sinner is united to him, and personally enter'd within the Covenant of Grace, unto Salvation, Acts xvi. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved.* Psal. ii. 12. *Kiss the Son lest he be angry, and ye perish -----: Blessed are all they that put their trust in him.* And xxxvii. 40. *He shall save them, because they trust in him.* Rom. xv. 12. *In him shall the Gentiles trust.* Compare Isa. xi. 10. Rom. i. 17. *Therein is the righteousness of God revealed from faith to faith.* Or, *Therein is the Righteousness of God by Faith, revealed unto Faith, to wit, to be believed or trusted on.* See Philip. iii. 9. Gal. ii. 16. *We have believed in Jesus Christ, that we might be justified.* Acts xv. 11. *We believe that through the grace of the Lord Jesus Christ, we shall be saved.* 1 Thes. ii. 13. *Ye received it not as the word of men, but (as it is in Truth) the word of God.* 1 Cor. ii. 5. *That your faith should not stand in the wisdom of men, but in the power of God.* This, according to the Scripture, is a Sinner's receiving and resting upon Christ for Salvation, as saving Faith is defined in our Catechism: And this is indeed believing, and nothing but believing, according to the scriptural Use of that Word.

First, I say, This is the scriptural receiving and resting on Christ. 'Tis the receiving of him, in the Sense of the holy Scripture, John i. 12. *As many as RECEIVED him, to them gave he power to become the sons of God, even to them that BELIEVE ON his name:* Where the receiving of Christ, is explain'd by believing on his Name. God hath appointed Christ Saviour of the World, and your Saviour. You hear the same publish'd in the Gospel; and you accordingly believe, that he is your Saviour by his Fa-

Father's Appointment, and his own Offer: Hereupon, you *trust* on him, and on him alone, for *Salvation*, and all that you need for your *Salvation*. Is not this a *receiving* of him for your Part, in the Character of a *Saviour*, wherein his Father sent him forth to you? Is it not a *taking* of him to yourself, as offered to you? Our Lord complains of the *jews*, John v. 43. that whereas he came in his Father's Name, they received him not, to wit, in the Character wherein he was sent, namely, as the *Messias*, the *Saviour* of the World, and their *Saviour*, *trusting* in him that he would *save* them. This plainly appears to be the Meaning, if one compares herewith the Words there immediately following; *If another shall come in his own name, him ye will receive*, q. d. Ye will believe him to be the *Messias*, and your *Saviour*, and *trust* on him, accordingly, that he will *save* you; the which has been often verified, in that unbelieving People. Moreover, this is *resting* on Christ, in the Scripture-sense of that Manner of Expression, *Isa. xxvi. 3. Thou wilt keep him in perfect peace, whose mind is stayed on thee: Because he trusteth in thee.* And indeed one cannot devise, what Way a Person can rest on a Word, or a Soul or Spirit can rest upon a Person, but by *trusting* them, or *trusting in* or *on* them. It is said, *2 Chron. xxxii. 8. The people rested themselves upon the words of Hezekiah.* What Way can one imagine they did so, but by *trusting* them? *Chap. xiv. 11. Help us, O Lord our God; for we rest on thee.* How could they do so, but by *trusting* on him for their Help?

secondly, This is *believing*, in the scriptural Use of that Word, which in our Entry on the Question under Consideration, we established from the Scripture itself. For, it is a *trusting of*, or *trusting in* a Person, namely, Jesus Christ, and God in him, the personal Object of saving Faith, *Acts xvi. 31. a trusting in* a Thing, namely, the Righteousness of Christ, the ultimate real Object of Faith, *Rom. i. 17.* and a *trusting in* a Word, namely, the Record and Testimony of God, the Word of the Promise of the Gospel, the Proximate or nearest real Object of Faith, *ibid.* And all this for the great Purpose of *Salvation*. And then, 'tis nothing but such *believing*: For, thus Faith is

not explained away into, but is a Thing quite distinct from, the Nature of a *Work*, as the Scripture contradistinguisheth *Works* to *Faith*.

Wherefore, we conclude, That *this TRUST* is that *believing on Christ*, by which the Soul is *united* to him, and *savingly enstated* in the Covenant. And for opening of it, we shall take Notice of these five Things plainly imported in it.

FIRST, This *Trust* imports, not only a *Willingness*, but a sincere and honest *Desire*, to be delivered from *Sin* and *Wrath*; a *Desire* to be *sanctified*, as well as to be *justified*; to be delivered from the *reigning Power*, *Pollution*, *Practice*, and *Inbeing* of *Sin*, as well as from the *Guilt* of it; according to that of the Apostle, *Rom. vii. 24, 25. Who shall deliver me from the body of this death! I thank God thro' Jesus Christ our Lord.* For, 'tis a *trusting* on *Christ*, not for the Half of his *Salvation*, to wit, *Salvation* from *Wrath* only, which is all the *Trust* of many, being by no Means desirous to part with *Sin*; but for the *Whole* of it, namely *Salvation* from *Wrath*, and *Salvation* from *Sin* too, which is the principal Part thereof, *Mat. i. 21.* Now a Man may indeed *fear* that from one, which he doth not *desire*: But no Body *trusts* in one, for what he *desires* not. *Faith* is a *believing with the heart*, *Rom. x. 10.* The *whole Salvation* of *Christ* is the Believer's Choice; 'tis the End he *desires* to compass: And the *Trust* of *Faith*, is exerted as the Means to compass that End.

SECONDLY, A *renouncing* of all *Confidence*, in all that is not *Christ* or in *Christ*, as to the Matter of *Salvation* particularly. In this *Trust*, is overturned *Self-confidence*, *Law-confidence*, *Creature-confidence*; and the Soul builds on a quite new Ground, *Philip. iii. 3. We rejoice in Christ Jesus, and have no confidence in the flesh.* *Jer. xvi. 19. The Gentiles shall come unto thee-----and shall say, surely our fathers have inherited lies, vanity, and things where-in there is no profit.* For 'tis a *trusting wholly* on *Christ* and his *Righteousness*, a *trusting*, or a *believing, with all the heart*, *Prov. iii. 5. Acts viii. 37.* At this Rate, the Believer is carried off from the *Works* of the *Law*, to the *Blood* of *Jesus*, for his *Justification*; and carried out

out of *himself* too, unto the spirit of Holiness in Christ, for his Sanctification: Being perswaded, that no doing nor suffering of his own, can procure him the pardon of, or atone for, the least Piece of Guilt; and that he is not able truly to mortify one Lust, more as to purge away the Guilt of one Sin, *Mat. v. 3. Isa. xlv. 24.*

THIRDLY, A hearty Approbation of the Plan or Device of Salvation according to the Covenant, manifested in the Gospel, as suited to the Divine Perfections, and to the Case of sinners, and their own in particular, *1 Cor. i. 2. We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. Verie 24. But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.* Without this, no Man knowing what God is, what Sin is, and what is the Worth of his own Soul, will ever venture his Salvation upon it: But one's trusting his Salvation to Christ and his Righteousness, speaks him to be well pleased therewith, as what one may safely trust to, even in the Sight of a holy God. And this is that rejoicing in Christ Jesus, which makes an illustrious Piece of the Believer's Character, *Philip. iii. 3.*

Withal it bears three Things, (1.) An eying of Christ, in this Matter, as a crucified Saviour, who hath fulfilled all Righteousness, according to the stated Condition of the Covenant, *1 Cor. ii. 2.* It is not Christ in the eternal Glory, he had with his Father, before the World was, that Faith fixeth its View on, while the Soul in this Case stands trembling before a holy God; but Christ the son of God made Man, come in the Flesh, being born holy, leading a Life perfectly righteous, and at last dying on the Cross, to satisfy the Demands which the Law had on poor Sinners. It looks unto him lifted up on the Cross, as these who were bitten by the Serpents in the Wilderness, looked unto the brazen Serpent lifted up on the Pole. *Isa. xlv. 22. Numb. xxi. 8. John iii. 14, 15.* Therefore 'tis called faith in his blood, *Rom. iii. 25.* his Righteousness, whereof the shedding of his Blood was the compleating Part, being the Spring of the Believer's Hope. (2.) A real Persuasion of the Sufficiency of Christ's Righteousness to save sinners, and us in particular, from Sin

and Wrath; to answer for us before a holy just God, in the Eye of his holy Law; and to procure for us eternal Holiness and Happiness. There's no saving Faith without this: Christ's Ability to save must be believed, and that with Application to your own Case in particular, Mat. ix. 28. *Believe ye that I am able to do this?* And in order hereunto, Faith eyes Christ's Righteousness as the Righteousness of God, and therefore of infinite Value and Efficacy, Philip. iii. 9. 1 John i. 7. The Reason why the Gospel, and no other Doctrine whatsoever, is the power of God unto salvation of Sinners, is, because therein is revealed the Righteousness of God unto Faith, Rom. i. 16, 17. and that's the only Righteousness, suited at once to the Divine Perfections and our Case. (3.) An acquiescing to that Way of Salvation, for ourselves in particular. The Believer hath a cordial Liking of it, for the Way of his Salvation, as perfectly safe, being the power of God, and the wisdom of God, 1 Cor. i. 24. His Soul pronounceth them safe and happy, that are in it; he desires for his own Part to be found in it; and is perswaded he would be saved if he were in it. Thus Faith acted in the Woman diseased with an Issue of Blood, Mat. ix. 21. *She said within herself, if I may but touch his garment, I shall be whole.* And thus it acteth in all Believers, determining them to that Way, and to that Way alone, for their Case in particular. And here Unbelievers are always unsettled.

FOURTHLY, A betaking one's self unto Christ and his Righteousness alone, for Salvation from Sin and Wrath. This is done by this trusting. For, the Sinner believing that Christ is his Saviour, and that his Righteousness is made over to him by free Gift; and withal, that this his Saviour, with his Righteousness, is sufficient to save him from Sin and Wrath; doth accordingly trust on Christ and his Righteousness for his own Salvation, and so betake himself thereto: Even as a Beggar, once having, and withal believing himself to have, Riches and Wealth made over to him, by a Friend, leaves off to beg, and, for his Maintenance, trusts to that Wealth allenarly; and thereupon betakes himself to it. 'Tis true, that Wealth being a corporal Thing, to which there is a bodily Motion; the betaking one's self thereto, is not the same Thing with the trusting to it; howbeit the former

it a native Consequent of the latter: But Christ and his Righteousness, as reveal'd unto Faith, being Things purely *spiritual*, to which there's no *bodily Motion* requisite, that we may *betake* ourselves to them; the *trusting* and *betaking* one's self thereto, are one and the same. So, by this *Trust*, the Soul takes *possession* of Christ and his Righteousness; and *useth* the same as its own, to the Purpose of *Salvation*. By it, the Sinner *betakes* himself, as a condemn'd Man, unto Jesus Christ as the *Propitiatory Mercy-seat* through his *Blood*, affording Safety to the Guilty, before a holy God: And by it, the Sinner *betakes* himself, as a *sick Man*, unto the same Jesus as the *Physician* of Souls, having the Fulness of the Spirit of *Sanctification* in him, to be communicate. Accordingly, *Faith* is called a *coming to Christ*, *John vi. 35.* A *fleeing for Refuge*, as one in Hazard of his Life by a Pursuer, *Heb. vi. 18.* and is often express'd, as *Psal. ii. 12.* by a Word, which properly signifies to *retire*, as *into a Shadow*, *Judg. ix. 15.* or as the Chickens do under the Wings of the Hen, *Ruth. ii. 12.* *The Lord God of Israel, under whose wings thou art come to trust;* properly, to retire. Compare *Mat. xxiii. 37.* *How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings!*

LASTLY, This *Trust* of Faith imports an *Affiance*, *Confidence*, or *Trust* on Christ and his Righteousness, that he will save us from Sin and Wrath, according to his *Promise* set before us in the Gospel, *Whosoever believeth in him shall not perish, but have everlasting Life. Isa. xxv. 9.* *We have waited for him, and he will save us.* *Heb. iii. 6.* *Whose house are we, if we hold fast the confidence.* *Isa. l. 10.* *Let him trust in the name of the Lord, and stay upon his God.* And that this *Trust* of Faith is thus *Particular*, is evident also from the Nature of the Thing. For whosoever *trusts* in a Person for any Thing, hath a *Perswasion*, of the same Degree of Firmness with the *Trust*, that that Person will do that Thing for him. And for a sure Token of this, where the Party *trusted* fails, the Party *trusting* is *ashamed* and *confounded*; as being *disappointed* in that, which he *trusted* he would do for him. Wherefore, since the *Trust* of Faith is never disappointed,

ed, the Scripture doth therefore assure us, that *He that believeth on him shall not be confounded*, 1 Pet. ii. 6. nor *ashamed*, Rom. x. 11. The which doth sufficiently intimate, That *he that believeth on Jesus Christ for Salvation*, doth trust that he will save him: Otherwise there could be no Place for his being *confounded* or *ashamed*, whatever should be the Event of his Trust. Accordingly, the Trust of Faith, doth, in Proportion to the Firmness thereof, *establish* and *fix* the Heart, *Psal. cxii. 7. His heart is fixed, trusting in the Lord*: And hereof we have a plain Instance in Paul's Case, 2 Tim. i. 12. *I am not ashamed, for I know whom I have believed, Marg. or trusted*. Agreeable hereunto, Faith is called, in Effect, a building on Christ, as upon a Foundation that will bear our Weight, *Isa. xxviii. 16. with 1 Pet. ii. 6. 'Tis called a leaning upon him, Cant. viii. 5. a staying on him, Isa. xxvi. 3. a resting or relying on him, 2 Chron. xiv. 11. and xvi. 8. as upon one that will bear us up: A looking unto him, Isa. xlv. 22. Having our Eyes upon him, 2 Chron. xx. 12. as one from whom we look for Help and Salvation: And finally believing on him, 1 Pet. ii. 6. as one by whom we shall be saved, Acts xv. 11.*

The Sinner being shaken out of all Confidence, for Life and Salvation, in other Things, *stays* himself by Faith on JESUS CHRIST and his Righteousness; trusting on him, that he shall have Life and salvation through his Righteousness. 'Tis true indeed, this particular Trust and Confidence may be assaulted with many Doubts and Fears: But these are Things that Faith hath to conflict with, as its Opposites; and the stronger that Faith is, the less they prevail, the weaker it is, they prevail the more, *Mat. xiv. 31. O thou of little faith, wherefore didst thou doubt?* It is indeed, of very different Degrees in different Persons, and in one and the same Person at different Times: But if you remove ALL Trust and Confidence in Christ, for one's own Salvation, from Faith, the very Nature and Essence of it is destroyed. For at that Rate, the Sinner whose Confidence in the Flesh, for his Salvation, is raz'd, having no Confidence for it, in CHRIST neither, is left quite unsettled and wavering, like a Wave of the Sea, or a Reed in the Water: And where then is Faith's building, leaning, staying,

staying, relying, and resting the Soul on Christ? *Jam. i. 6. Let him ask in faith, nothing wavering: For he that wavereth is like a wave of the sea, driven with the wind, and tossed. Ver. 7. For let not that man think that he shall receive any thing of the Lord. But the believing Sinner, finding his Confidence in the Flesh raz'd, doth, by believing, cast the Anchor of his Trust and Confidence on Christ Jesus and his Righteousness, confiding and trusting, that he will save him. And however he may indeed waver in that Matter; being tossed with Doubts and Fears about his Salvation, weakning the Actings of that his Confidence; and sometimes prevailing so far, as to cause an intermitting of the Exercise thereof: Yet, even in that Case, under all that tossing, he doth not waver like a Wave of the sea, that hath nothing to fix it; but only, like a Ship at Anchor. His Confidence is never quite rooted out, as to the Habit thereof; but will again exert itself: And in that Respect, every Believer, as a real Partaker of Christ, holds the beginning of his confidence steadfast unto the end, Heb: iii. 14. And this Trust and Confidence is what our Reformers called Assurance, and described Faith by.*

OBJECT. 1. Since it is not true of all, who hear the Gospel, *That they shall be saved*; there cannot be, in the Case of every one of them, a Ground on which this particular Trust may be warrantably founded. Ans. All and every one of them, notwithstanding *that*, have a solid Ground for it, even for trusting on Christ and his Righteousness for their own Salvation in particular. And that is the Record and Testimony of God in his Gospel, *That whosoever believeth in him, shall not perish, but have everlasting life, John iii. 16.* The true Sense of which, as appears from what's said, is, that whosoever shall have this Trust and Confidence in Christ, shall not be disappointed, but shall certainly be saved. Here then is the Faithfulness of God in his Word, for the Foundation of this Faith of particular Trust: And true Faith is always built on *that* Foundation. 'Tis certain indeed, that in the Event, many to whom the Gospel comes, will not be saved: But then, 'tis as certain, That these who will not be saved, will not believe neither; that is, they will not come

come up to this *particular Trust and Confidence*, we have described from the Word, *Isa. liii. 1. Who hath believed our report? And to whom is the arm of the Lord revealed?* Howbeit, at this Rate, they have a firm Ground of *particular Confidence*. If they will not *believe*, for all it; their Ruin is of themselves, they'll perish without Excuse: And their *Unbelief* will be the great Ground of their *Condemnation*. Jesus Christ, with his Righteousness and Salvation, is so far made *theirs*, by the Father's *Appointment* and his own *Offer*; that they may lawfully and warrantably *trust* on him as *their Saviour*, each one for his *own Salvation*. If they will not *believe* it, or not *trust* on him accordingly; they do, by their *Unbelief* and *Dis-trust*, dishonour the Father and his Son, and most justly perish.

OBJECT. 2. Many *trust* in Christ as *their Saviour*, with a *particular Confidence*, that he'll save *them*; and yet are grossly ignorant, profane, or formal Hypocrites; and therefore not true *Believers*, nor *united* to Christ. ANS. The Apostle speaking of *Faith unfeigned*, 1 Tim. i. 5. doth suppose that there is a *feigned Faith*. And indeed such *Trusters* in Christ have it: But as for this *Trust*, which we have described from the Word, 'tis as certain, they have it *not*, as it is certain that true Faith *purifies the Heart*, Acts xv. 9. and truly *sanctifies*, Chap. xxvi. 18. As such *Trusters* say, that they *receive* Christ, and *rest* on him alone for Salvation, *Embrace*, *Accept*, and *consent* to him in the Gospel-offer: Even so they say, that they *trust* on him. But this *Trust* on him, they really have not. For, *first*, They trust not on him for his *whole* Salvation: Nay, as for the chief Part thereof, to wit, Salvation from *sin*, they are by no Means *reconciled* thereto: Wherefore it may well be an Object of their *Fears* and *Aversion*; but it cannot be an Object of their *Trust*. *Secondly*, They trust not on him *alone*, for the Salvation they really *desire*: They do not trust on him with *all their Heart*; but partly to him, and partly to their own Doings and Sufferings, betwixt which and the Saviour their Heart is divided. This is clear from *Mat. v. 3. Blessed are the poor in spirit: For theirs is the kingdom of heaven*. *Lastly*, Their *Trust* is not grounded on the *Faithfulness* of God

God in the free *Promise* of the Gospel; but rear'd up on some one or other *sandy* Foundation. *Isa. liii. 1. Who hath believed our report? Mat. vii. 26. Every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand.*

And thus have we shown, what is that *Faith* or *Believing*, by which a *Sinner* unites with *Jesus Christ*, and so enters savingly into the *Covenant of Grace*. Why God hath appointed it to be the *Means* of *Union* with *Christ*, may be learnt from *Rom. iv. 16. Therefore it is of faith, that it might be by grace, of which before.* Here I shall only observe, That this *TRUSTING* wholly on *Christ* and his *Righteousness*, for his *whole* *Salvation*, is an *apt* *Means* or *Instrument* of *Union*, betwixt *Christ* the *Party trusted*, and the *Soul* *trusting* on him: Forasmuch as the *Soul* is therein so carried forth unto him, that, from that *Moment*, 'tis thereby, as it were, wholly to stand or fall with him; as the *Superstructure* with the *Foundation*, the *Leaner* with the *Leaning-stock*; the *Thing* relying, resting, staying upon another *Thing*, with the *Stay* or *Base* on which it is laid. Wherefore, the *Object* of *Faith* being infallible, *They that thus trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever, Psal. cxxv. 1.* Thereby they are united to *Christ*, and being united to him, are personally enstated in the *Covenant*, to their eternal *Salvation*.

A ME-

A
M E M O R I A L
 CONCERNING
PERSONAL and FAMILY-
FASTING and HUMILIATION,
presented to
Saints and Sinners:

WHEREIN ALSO
 The Nature of PERSONAL CO-
 VENANTING with GOD, is oc-
 casionally opened.

ZECH. xii. 12. *And the Land shall mourn, every
 Family apart——their Wives apart.*

C H A P. I.
*Of PERSONAL and FAMILY-FASTING
 and Humiliation, in the general.*

RELIGIOUS *Fasts*, kept in Secret by a parti-
 cular *Person* apart by himself, and by a parti-
 cular *Family* apart by themselves, concerning
 which this *Memorial* is presented both to *Saints*
 and *Sinners*, are not indeed the stated and ordinary Du-
 ties

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ties of all Times, to be performed daily, or at set Times recurring; such as *Prayer, Praise, and Reading* of the Word are: But they are extraordinary Duties of some Times; and to be performed occasionally, as depending entirely, in Respect of the Exercise of them, on the Call of providence, which is variable.

They are authorized, and enjoined us, in the Word of God: And therefore, when we shall have performed them, we must say, *We are unprofitable servants, we have done that which was our Duty to do*; and must abhor the least Thought of meriting thereby.

The particular *Seasons* of them, are determined by Providence. Wherefore, they who would be Practisers of them, must be religious Observers of Providence: Otherwise God may be calling aloud, for *weeping and mourning, and girding with Sackcloth*, while they not heeding it, are indulging themselves in *Joy and Gladness*, Isa. xxii. 12, 13. a dangerous Adventure! Ver. 14. *Surely this iniquity shall not be purged from you, till ye die, saith the Lord.*

Hence the most serious and tender among knowing Christians, will readily be found the most frequent in these Exercises. It is on the pouring out of the Spirit, that the Land is to mourn, every Family apart, and their Wives apart, Zech. xii. 10, 12. Paul was a Scene, wherein corrupt Nature shewed her cursed Vigour, he being, when he was bad, very bad; and Grace, in its Turn, its sacred Power, he being, when he was good, very good, and then in *Fastings often*, 2 Cor. xi. 27.

These Duties consist of an external and circumstantial Part, and an internal and substantial Part.

To the external and circumstantial Part of them belong Time, Place, and Abstinence.

First of all, a proper Time must be set apart for these Duties. And this is to be regulated by Christian Prudence, as best suits the Circumstances of the Person or Family.

We find the Saints, in Scripture, ordinarily kept their Fasts by DAY. But we have an Instance of a personal Fast kept by NIGHT, 2 Sam. xii. 16. *David fasted, and went in, and lay all NIGHT upon the earth.* This I do
the

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the rather notice, to obviate the Excuse of these who quite neglect this Duty, under the Pretence of their not being Masters of their own Time. If the Heart can be brought to it, one will readily find some Time or other for it, either by *Day*, or else by *Night*. It is recorded to the Honour of one of the weaker Sex, namely *Anna*, that she *served God with fastings and prayers night and day*, Luke ii. 36, 37.

As to the *QUANTITY* of *Time*, to be spent in *Personal* or *Family-Fasting* and *Humiliation*; the *Duty*, I judge, is to regulate it; and not it to regulate the *Duty*. The *Family-fast* of *Esther* with her *Maidens*, observed also by all the *Jews* in *Shushan*, lasted *three Days*, *Esth.* iv. 16. We read of the *Fasting-day*, *Jer.* xxxvi. 6. Sometimes, 'twould seem, it was but a *Part* of a *Day*, that was spent in such Exercise; as in *Cornelius* his *personal Fast*, which seems to have been over before the *Ninth Hour*, that is before Three a Clock in the Afternoon; *Acts* x. 30. *Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house*, before which Time of the fourth Day, *Peter* to whom *Cornelius* saith this, might be come; there being but 36 Miles from *Joppa* to *Cesarea*, whither he came on the second Day after he set out from *Joppa*, *Ver.* 23. 24. Compare *Ver.* 8. 9, 17. Much about that Time of the Day, *Daniel* got the Answer of his Prayers, made in his *personal Fast*, namely, *About the Time of the Evening Oblation*, or the *Ninth Hour*, *Dan.* ix. 21. And the People being assembled with *Fasting*, *Neh.* ix. 1. they read in the book of the law, one fourth part of the day, and another fourth part they confessed and worshipped, *Ver.* 3. So they continued in the Work, six Hours; from Nine a-Clock in the Morning, as it would seem, till Three Afternoon: That is from the Time of the Morning Sacrifice, to the Evening Sacrifice, with which the Work seems to have been closed, as, it may be presumed, they spent the Morning in private Preparation for the publick Duty.

Wherefore I judge, that none are to be solicitous, as to what *Quantity* of *Time*, more or less, they spend in these Exercises, so that the *Work* of the Time be done. Nay, I very much doubt, Men lay a Snare for themselves,

selves, in tying themselves to a certain Quantity of Time in such Cases. It is sufficient, to resolve, that, according to our Ability, we'll take as much Time, as the Work shall be found to require.

Secondly, A proper *Place* is also to be chosen, where the *Person* or *Family* may perform the Duty without Disturbance from others. *Time* and *Place* are natural Circumstances of the Action: And all *Places* are alike now, under the Gospel; none more holy than another. *Men* may pray every where, whether in the House, or in the Field, *lifting up holy Hands*, 1 Tim. ii. 8. Only, forasmuch as *Family-fasting* is a private Duty, it requires a private Place; and *personal Fasting* a secret Duty, it requires a secret Place; according to the Caution given us by our Saviour, Mat. vi. 18. *That thou appear not unto men to fast, but unto thy Father which is in secret.*

Thirdly, *Abstinence* is included in the Nature of the Thing; Abstinence from *Meat* and *Drink*, and all bodily Pleasures whatsoever, as well as ceasing from worldly Business. The Jews are taxed, for finding Pleasure and exacting their Labours in the Day of their Fast, Isa. lviii. 3. A Time of religious Fasting, is a Time for one's afflicting his Soul, Ver. 5. by denying himself even these lawful Comforts and Delights, which he may freely use at other Times. Exod. xxxiii. 4. *The people-----mourned, and no man did put on him his ornaments.* Dan. ix. 3. *I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.* 1 Cor. vii. 5. *Defraud you not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer.*

The Rule for *Abstinence* from *Meat* and *Drink*, cannot be the same as to all: For *Fasting*, not being a Part of Worship, but a Means to dispose and fit us for extraordinary Worshipping, is to be used only as helping thereto: But 'tis certain, that what Measure of it would be helpful to some for that End, would be a great Hinderance to others. Wherefore, weakly Persons, whom total Abstinence would disfit and indispose for Duty, are not called to fast at that Rate: In their Case, that Saying takes Place, Hos. vi. 6. *I desired mercy, and not sacrifice.* Yet

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ought they not in that Case, to indulge themselves the Use of *Meat and Drink*, with the same Freedom as at other Times; but to use a *partial* Abstinence, altering the *Quantity* or *Quality* of them, or both, so as they may thereby be afflicted, as the Scripture expresseth it, *Lev. xxiii. 29.* So *Daniel* in his Mourning, *Dan. x. 3.* ate no pleasant bread, neither came flesh nor wine into his mouth.

Mean while, all these Things are but the outward Shell of these Duties: The internal and substantial Part of them, lies in the following spiritual Exercises.

First, Serious Meditation, and Consideration of our Ways, *Hag. i. 5.* Such Times are to be set apart from conversing with the World, that we may the more solemnly commune with our own Hearts, as to the State of Matters between God and us. In them, we are diligently to review our past Life, search and try our ways, *Lam. iii. 40.* And we are to search out our Sins, by a sorrowful calling to Remembrance the Sins of our Heart and Life; and that, as particularly as we can: And to search into them, by a deep Consideration of the Evil of them, and of their Aggravations, the Light, Love, Mercies, and Warnings we have sinned against; tracing them up to the Sin of our Nature, the im poisoned Fountain, from whence they have all proceeded. And the more fully and freely we converse with ourselves upon them, we'll be the more fit to speak unto God anent them, in Confession and pleading for Pardon.

Secondly, Deep Humiliation of Soul before the Lord; the which was signified by the sackcloth and Ashes used, under the Law, on such Occasions. The Consideration of our Ways is to be pursued, till our Soul be humbled within us; our Heart rent, not with Remorse for Sin only, but with Regret and kindly Sorrow for it, as an Offence to a gracious and merciful God, *Joel ii. 12, 13.* our Face filled with Shame and Blushing before him, in the View of our spiritual Nakedness, pollution, and Defilement, *Ezra ix. 6.* and we lothe our selves, as most vile in our own Eyes, *Ezek. xxxvi. 31. Job xl. 4.*

Thirdly, Free and open Confession of Sin before God, without Reserve. This is a very material Part of the Duty incumbent on us in religious Fasting: And the due Consideration

sideration and deep Humiliation just now mentioned, do natively issue in it; producing, of Course, extraordinary Confession of Sin, an Exercise most suitable on such an Occasion. Hence the Jews spent one fourth Part of the Day in confessing and worshipping, Neh. ix. 3. and the Angel, who brought the Answer to Daniel's Supplications, *About the Time of the Evening Oblation*, found him still praying and confessing his Sin, Dan. ix. 20, 21. For here, the Sinner duly humbled has much ado, acting against himself the Part of an *Accuser*, recounting before the Lord his Transgressions of the holy Law, so far as he is able to reach them; the Part of an *Advocate*, opening up the Particulars, in their Nature, and aggravating Circumstances; and the Part of a *Judge*, justifying God in all the Evil he has brought upon him, and condemning himself as unworthy of the least of all his Mercies, and deserving to perish under eternal Wrath.

Fourthly, The Exercise of Repentance in turning from Sin, unto God, both in Heart and Life; the native Result of deep Humiliation and sincere Confession, Joel ii. 12. Turn ye even to me---with Fasting, and with Weeping, and with Mourning. In vain will we fast, and pretend to be humbled for our Sins, and make Confession of them, if our Love of Sin be not turned into Hatred; our liking of it, into loathing; and our cleaving to it, into a longing to be rid of it; with full Purpose to resist the Motions of it in our Heart, and the Outbreakings thereof in our Life: And, if we turn not unto God, as our rightful Lord and Master, and return to our Duty again. If we are indeed true Penitents, we'll turn from Sin, not only because 'tis dangerous and destructive to us; but because 'tis offensive to God, dishonours his Son, grieves his Spirit, transgresseth his Law, and defaceth his Image: And we'll cast away all our Transgressions, not only as one would cast away a Live-coal out of his Bosom, for that it burns him; but as one would cast away a loathsome and filthy Thing, for that it defiles him.

But withal, it is to be remembred, that the true Way to deal with a hard Heart, to bring it to this Temper, is to believe the Gospel. As ravenous Fowls first fly upward, and then come down on their Prey; so must we first soar

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aloft in *Believing*, and then we shall come down, in deep *Humiliation*, sincere and free *Confession*, and true *Repentance*, *Zech. xii. 10. They shall look upon me whom they have pierced, and shall mourn.* Therefore the Scripture proposeth the Object of *Faith*, in the Promise of *Grace*, as a *Motive to Repentance*, that by a believing Application thereof the hard Heart may be moved and turned, *Joel ii. 13. Turn unto the Lord your God, for he is gracious.* One may otherwise toil long with it: But all in vain. *Without faith it is impossible to please God, Heb. xi. 6.* and therefore, impossible to reach true *Humiliation*, right *Confession*, and sincere *Repentance*, which are very pleasing to him, *Jer. xxxi. 18, 19, 20.* The unbelieving Sinner may be brought to roar under Law-horror; but one will never be a kindly Mourner, but under Gospel-influences. When *Guilt* stares one in the Face, *Unbelief* locks up the Heart, as a keen Frost doth the Waters: But *Faith* in the Redeemer's Blood, melts it, to flow in Tears of godly Sorrow. Hard Thoughts of God, which *Unbelief* suggests to a Soul stung with *Guilt*, alienate that Soul more and more from him; they render it like the *Worm*, which, when one offers to tread upon it, presently contracts itself, and puts itself in the best Posture of Defence, that it can: But the *believing* of the proclaim'd *Pardon*, touches the Heart of the Rebel so, that he casts down himself at the Feet of his Sovereign, willingly yielding himself to return to his Duty.

Fifthly, Solemn Covenanteeing with God, entring into, or renewing Covenant with him in *express Words*. As a Fast-day is a Day to loose the Bands of *Wickedness*, so it is a Day for coming explicitly into the Bond of the holy Covenant, *Jer. l. 4. Going and weeping, they shall go and seek the Lord their God. Ver. 5,---Saying, Come, and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten.* Accordingly, this was an eminent Part of their Fast-day's Work, *Neh. ix. Verse 38.* It follows of Course, on due *Humiliation*, *Confession*, and the Exercise of *Repentance*, whereby the League with Sin is broken. And it lies in a solemn professing before the Lord, that we take hold of his Covenant, *believing* on the Name of his Son, as the Saviour of the World, and our Saviour,

Saviour, and that in and through him he will be *our* God, and we shall be *his* People; and, that we are from the Heart content, and *consent* to take him for our Portion, Lord, and Master, and *resign* ourselves to him only, wholly, and for ever. *Heb. viii. 10. This is the Covenant--- I will be to them a God, and they shall be to me a People.* *Isa. xlix. 8. I will give thee for a Covenant.* Chap. lvi. 6. *Every one that taketh hold of my Covenant.* John i. 12. *As many as received him---that believe on his name.* *Psal. xvi. 2. O my soul, thou hast said unto the Lord, Thou art my Lord.* *Isa. xlv. 5. One shall say, I am the Lord's.*

Lastly, Extraordinary Prayer, in importunate Addres- ses and Petitions unto our covenanted God, for that which is the particular Occasion of our Fast. The Confession and the Covenanting are, both of them, to be done Prayer- wise, as appears from Dan. ix. 4,--15. Neh. ix. 6---38. But besides, there must be Prayers, Supplications, and Pe- titions, made for what the Person or Family hath parti- cularly in View, in their Fast, Psal. xxxv. 13. When they were sick my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom. And indeed, the great End and Design for which such Fasts are to be kept, is, That thereby the Parties may be the more stirr'd up unto, and fitted for, wrestling with God in Prayer anent the Case which they have par- ticularly at Heart. So the Ninevites having their threat- ned Overthrow at Heart, it was ordered, that Man and beast should be covered with sackcloth, and cry mightily unto God, Jonah iii. 8. That is, that the Men should cry in Prayer, for Pity and Sparing: And to the End they might be moved to the greater Fervency in these their praying Cries, it is provided that they and their Beasts too should be covered with Sackcloth; and, that their Beasts, having Fodder and Water withheld from them on that Occasion, should be made to cry for Hunger and Thirst, even to cry unto God, namely, interpretatively, as the young Ravens cry unto him, Job xxxviii. 41. At which Rate, the Cries of the Beasts, being mixed with the Cries of Men, would make the Solemnity of that extraordinary Mourning very great: And the Hearts of Men, being,

every now and then during that Solemnity, pierced with the *Cries* of the harmless *Brutes*, would be stir'd up to a more earnest, fervent, and importunate Pleading with God for Mercy.

Thus far of *Personal* and *Family-Fasting* and *Humiliation*, in the general.

C H A P. II.

Of PERSONAL Fasting and Humiliation, in particular.

FROM what is said it appears, That a *PERSONAL Fast* is a religious Exercise, wherein a particular Person, having set apart some Time from his ordinary Business in the World, spends it in some secret Place by himself, in Acts of Devotion tending to his Humiliation and Reformation, and particularly in Prayer, with Fasting. Concerning the which, we shall consider, (1.) The divine Warrant for it, (2.) The Call to it, And (3.) Offer Advice how to manage it.

S E C T. I.

Of the divine WARRANT for personal Fasting and Humiliation.

FORASMUCH as *Will-worship* is condemned by the Word, and that can never be Obedience to God, whercof his revealed Will is not the Reason and Rule; it concerneth all who would perform this Duty in Faith, so as to have it accepted of him, to know who hath required it at their Hands. And to set that Matter in a Light, sufficient to satisfy and bind it upon the Conscience, as a Duty owing unto God, let these few Things following be duly weighed.

First, God requires it in his Word; and that both directly and indirectly.

It is directly required, James iv. 9. *Be afflicted, and mourn, and weep.* It is plain enough from the Context, these Things are proposed as agreeing to particular Persons in their personal Capacity. See Verse 8, 10. And what it is, that's required of them in these Words, could not miss to be as plain to those unto whom they were originally directed; to wit, That 'tis *Fasting and Humiliation*, that was intended by them. For this Epistle was written to those who were *Jews* by Nation, *The twelve Tribes scattered abroad*, Chap. i. 1. And this is the very Language of the Old Testament in that Case, the same Manner of Expression in which their *prophets* called them to it, Lev. xxiii. 27. *On the tenth day of this seventh month, there shall be a day of atonement, and ye shall afflict your souls;* to wit, with Fasting, Isa. lvi. 5. *Is it such a fast that I have chosen? A day for a man to afflict his soul? Or, more agreeable to the Original, Shall a Fast I will choose, a Day of Men's afflicting their soul, be like this?* Joel ii. 12. *Turn ye even to me---with fasting, and with weeping, and with mourning.* And the Mourning required in these Texts, differs from the Weeping, as the *Habit and Gestures* of Mourners differ from their *Tears*, Gen. xxxvii. 34. Eccles. iii. 4. Directly pointing unto the Duty of *Fasting and Humiliation*.

It is also required *indirectly* in the Word, which supposeth it to be a *Duty* the Saints will practise; inasmuch as divine *Directions* are given anent it. Now 'tis inconsistent with the Holiness of God, to give *Directions* for regulating of *Will worship*, which he doth simply condemn, Mat. xv. 9. Col. ii. 23. Jer. vii. 31. But our Saviour gives *Directions* about personal Fasting, Matth. vi. 16. *When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.* Verse 17. *But thou, when thou fastest, anoint thine head, and wash thy face: Verse 18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.* And 'tis evident, that these *Directions* do concern *secret and personal Fasting*: For, besides that the Text speaks expressly of that which is

done in *Secret*; and therefore is to be kept *secret*: Contrary to the Practice of the hypocritical *Pharisees*, who made it their Business to propale their secret Devotions. The outward Signs of *Fasting* are commended in the Case of *publick Fasts*, *Exod. xxxiii. 4. Jonah iii. 8. Joel ii. 15, 16, 17.* In like Manner the Apostle *Paul* gives a Direction about this Duty, *1 Cor. vii. 5. Defraud you not one the other, except it be with consent for a time, that ye may give your selves to fasting and prayer: Where the Consent mentioned as necessary, determines the Fasting to be personal; forasmuch as, in the Case of publick Fasts that Matter is predetermined by a superior Authority; and in the Case of Family Fasts, it follows of Course on the Appointment of such a Fast.*

Secondly, 'Tis promised that the Saints shall perform this Duty, *Zech. xii. 10. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications. Verse 12. And the land shall mourn, every family apart---and their wives apart.* Thus, in Virtue of the Grace of the Covenant, this Duty is made the Matter of a Promise, even as other Duties of holy Obedience are. Accordingly our Lord promis'd it, in the Case of his Disciples in-particular, *Mat. ix. 15. The days will come when the Bridegroom shall be taken from them, and then shall they fast; to wit personally: For it was not the Neglect of the publick Fast appointed and stated in the Law, Lev. xxiii. 27---32. that they were taxed for; but the Neglect of personal Fasting, used by the Disciples of John, upon the Occasion of their Master, The Friend of the Bridegroom; his being taken from them; and also by the Pharisees, out of their superstitious and vain-glorious Disposition; Mat. ix. 14. with Luke xviii. 12.*

Thirdly, It is recommended unto us by the Practice of the Saints mentioned in Scripture. It was as we have already seen, practised by *David*, a Man according to God's own Heart, *2 Sam. xii. 16. Psal. xxxv. 13.* by *Daniel*, a Man greatly beloved, *Dan. ix. 3. and x. 2, 3.* and by the devout Centurion, *Acts x. 30.* It was a frequent Exercise of *Paul* the laborious Apostle of the Gentiles, *2 Cor. xi. 27.* These all had the Seal of God's
good

good Pleasure with their Work, set upon it, in the Communion with God, allow'd them therein. And 'tis our Duty to go forth by the Footsteps of the Flock, following their approved Example.

Lastly, That occasional religious *Fasting* and *Humiliation* is a Duty required in the Word of God, and to be performed by *Societies* in a publick Capacity, will not, I presume, be questioned. Now, upon that Ground, the Duty of *personal Fasting* and *Humiliation*, may be thus evinced.

1. There is nothing in the Nature of religious *Fasting* and *Humiliation*, that of itself is publick, or necessarily requiring a *Plurality* of Persons to join therein. The *Preaching* of the Word, and Celebration of the *Sacraments*, do, in their own Nature, require *Society*; and therefore are not to be used by a single Person alone in his Clofet. But it is not so in this Case. One may keep a *Fast* alone, as well as he may pray, read the Scriptures, and sing Psalms, alone. Now whatever Ordinances God hath appointed, and hath not tied to Societies or Assemblies, nor to any certain Set of Men, they are the Duty of every one in particular, who is capable to perform them.

2. The Ground, upon which the Duty of *Fasting* and *Humiliation* is bound on *Societies*, in a publick Capacity, takes Place in the Case of particular Persons, namely, That extraordinary Duties are called for on extraordinary Emergents and Occasions. If then a Church or Congregation is called to *Fasting* and *Humiliation*, on such Occasions in their Case; is not a particular Person called to the same, on such Occasions in his Case? If a bounding Sin, or Judgments threatned or inflicted on a Land, require solemn publick *Fasting* and *Humiliation*; do not the same Things in the Case of a particular Person call for *personal Fasting* and *Humiliation*? Surely, every one ought to keep his own Vineyard, with the same Diligence, the publick Vineyard is to be kept: If one does not so, it will be Bitterness in the End, Cant.

i. 6.

3. Extraordinary Duties to be performed by a whole Nation, Church, or Congregation, cannot be soon overtaken;

taken; because all great Bodies are slow in their Motions: And sometimes the *season* may be over, ere they can move thereto in a publick Capacity: Yea, and oft-times God is calling aloud, by his Providence, for *national* and *congregational* Fasting and Humiliation, when the Call is not heeded by them, on whom it is incumbent to appoint them. Now, what should *particular* Persons, discerning the Call of Providence, do in such Cases? Must they sit still, and not answer the Call as they may, because they cannot answer it as they would? Should they not rather keep *personal* and *family* Fasts, for these Causes, for which others either cannot or will not keep *publick* Fasts; as in the Case of God's pleading with the Land of Egypt, *He that feared the word of the Lord, amongst the servants of Pharaoh, made his servants and his cattle flee into the houses*, Exod. ix. 20. When the *jews* are dispersed, some of them in one Country, some in another, how shall the Land mourn? Must they wait, until they be gathered together? No: But the Land shall mourn, Families apart, and particular Persons apart: Even as when our Neighbour's House is on Fire, we do not tarry, until the whole Town or Neighbourhood be gathered; but immediately fall to Work, our selves, to do what lies in our Power for quenching the Flames.

And thus much shall suffice, to have spoken of the *divine Warrant* for this extraordinary Duty.

S E C T. II.

Of a providential CALL to personal Fasting and Humiliation.

THE Case of the Church, the Case of a Neighbour, and one's own private Case, may, each of them separately, and much more all of them conjunctly, found a providential Call to *personal Fasting* and *Humiliation*. The Prophet Daniel kept a *personal Fast* on the Church's Account, Dan. ix. 2, 3. David on his Neighbour's Account, Psal. xxxv. 13. and on his own, 2 Sam. xii. 16.

Zion's

Zion's Children should reckon *her* Interest *theirs*: And as *secret* personal Fasting for publick Causes, argues a truly publick Spirit; so 'tis highly commendable, and being rightly managed, is very acceptable in the Sight of God. *Dan. ix. 20, 21.*

The *Communion of Saints* is an Article of our Creed, and a most beneficial Thing in the Practice thereof. Considered only in these two Parts of it, namely, a Communion of *Burdens*, *Gal. vi. 2.* and a Communion of *Prayers*, *James v. 16.* 'tis one of the best Cordials the Travellers towards Zion have by the Way. For one to love his Neighbour as himself, whereof secret Fasting on his Account is a good Evidence, *Is more than all whole Burnt-offerings and Sacrifices*, *Mark xii. 33.* And whether it do Good to his Neighbour, or not, it will not fail, if rightly managed, to return with a plentiful Reward into his own Bosom, according to the Psalmist's Experience, *Psal. xxxv. 13.*

Howbeit, 'tis hardly to be expected, that one will be brought to the Practice of this Duty on the Account of others, till once he has been engaged therein upon his own Account. But surely if Professors of Religion were more exercised about their own spiritual Case, this Duty of *personal Fasting* and *Humiliation* would not be so rare as it is. *Paul*, who had much of this Kind of Exercise, *Acts xxiv. 16.* was in fastings often, *2 Cor. xi. 27.* Kept under his body, and brought it into subjection, *1 Cor. ix. 27.*

Now any or all of these Cases call for this extraordinary Duty, in three Kinds of Events, other Circumstances agreeing, and pointing thereto in the Conduct of Providence.

Either 1. When there is any special Evil actually lying upon us, the Church, or our Neighbour in whom we have a special Concern; whether it be a *sinful* or a *penal* Evil. There are some Sins, that leave such Guilt on the Conscience, and such a Defilement on the Heart and Life, as call aloud for Fasting and Humiliation, in order to a Recovery from the dismal Effects thereof, *James iv. 8.* Cleanse your hands ye sinners, purify your hearts ye double-minded. Verse 9. Be afflicted, and mourn, and weep

weep. Accordingly, the *Israelites* gathered to *Mizpeh*, being sensible of the abominable *Idolatries* they had fallen into, *fasted that day, and said, We have sinned against the Lord,* 1 Sam. vii. 6.

In like Manner, when the Tokens of God's high Displeasure are gone out in *afflicting* Providences, 'tis Time for us to roll ourselves in the Dust; and so, to accommodate our Spirit and Way to the Dispensation, *humbling* ourselves before him with *Fasting*. Thus *Nehemiah* found himself called to *Fasting*, upon Information received of the continued *Ruins* of *Jerusalem*, and the *Affliction* that the returned Captives were in, *Neh.* i. 3, 4. *David*, and those with him, upon the News of the *Defeat* of *Israel*, and the *Death* of *Saul* and *Jonathan*, 2 Sam. i. 12. and the People, upon the Consideration of the *Slaughter* which the *Benjamites* had made among them, *Judges* xx. 26.

Or 2. When there is any special Stroke *threatned* and *impending*. Thus the Inhabitants of *Jerusalem*, being in imminent Danger from their Enemies, were providentially called to *Weeping* and *Mourning*, tho' they heeded it not, *Isa.* xxii. 12, 13. But the *Ninevites* took such an Alarm, and comply'd with the Call of Providence, *Jon.* iii. 4-----9. So did *David*, when God *struck* his Child with *Sickness*, 2 Sam. xii. 15, 16. Yea, and so did even *Ahaz*, when he had heard *Elijah's* heavy Message against him and his House, 1 *Kings* xxi. 27. When the *Lion* roars, it becomes us to *fear*: When God's Hand is lifted up, and he appears to be about to strike, 'tis high Time for us to strip ourselves of our Ornaments, and to ly in Sackcloth and Ashes.

Or else 3. When there is some special *Mercy* and *Favour* to be *desired* of the Lord; as was the *Return* of the *Babylonish* Captivity, for which *Daniel* kept his *Fast*, *Dan.* ix. 1, 2, 3. Christians exercised unto Godliness, will rarely, if ever, want their particular *Suits*, and special *Errands* unto the Throne of Grace. The same God, who makes some Mercies fall into the *Lap* of others, without their being at much Pains about them, will give his own Children many an Errand unto *himself* for them, ere they obtain them: Because they must have them in the Way of the *Covenant*; whereas they come to others, only

ly in the Way of *common Providence*, in which a blasting *Curse* may come along with the *Mercy*.

To set this Matter in a yet clearer Light, we shall exemplify these general Heads, in one's own *private Case*; and that, in several Instances, to be accommodate to the *Case of the Church*, and of our *Neighbour*, by these who are disposed religiously to observe and consider the *Dispensations of Providence*. There is a Variety of these *particular Cases*, which, with agreeing *Circumstances* to be discern'd by each one for himself, call for *personal Fasting and Humiliation*. As,

First, When thro' a long Tract of sinning and careless walking, the *Case of one's Soul* is left quite in *Disorder and Confusion*, Isa. xxxii. 11. *Tremble ye women that are at ease: Be troubled ye careless ones: Strip ye and make ye bare, and gird sackcloth upon your loins.* Certainly the Voice of God unto such is, *Thus saith the Lord, consider your ways*, Hag. i. 5. Want of *Consideration* ruins many. They deal with their Souls, as some foolish Men do with their Estates, running on without *Consideration*, till they have run themselves a-ground. But these who adventure so to take a Time for *sinning*, have Need to take also a set Time for *Mourning*: For 'tis not to be expected, that Accounts which have been long running on, can be cleared and adjusted with a Glance of one's Eye. O careless Sinner, consider how Matters stand betwixt God and you: Are you in any tolerable Case for the other World, for Death and Eternity? Are not Matters gone quite to wrack, with your Soul? Are you not pining away in your Iniquity? Is not the State and Condition of your Soul, like that of the Sluggard's Vineyard, that was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down? Prov. xxiv. 31. O set about *personal Fasting and Humiliation*. Ordinary Pains will not serve to recover the long neglected Garden: It must be trencht, digg'd deep. A little may help the Case, that's timely seen to: But all this will be little enough for thine, which hath lain so long neglected.

Secondly, When one is, under *Convictions*, entertaining some Thoughts to reform. On such an Occasion was that

Fast

Fast kept. *Nehem.* ix. 1, 2, and had very good Effects, *ver.* 38. *Chap.* x. 1, 28, 29. This Method is, in such a Case, a proper Means to bring Men to a Point in the Matter, and to fix their Resolutions, otherwise ready to prove abortive. Some have *Convictions*, which, at Times, coming and passing away, like a Stitch in one's Side, set them now and then to their Prayers; but never prevail to bring them to a settled Course of Reformation of Life: Their Disease is too inveterate, to be so easily carried off. But were they so wise, as to make these *Convictions* a Matter of solemn Seriousness, setting some Time apart on that Occasion for *personal Fasting* and *Humiliation*, they might, thro' the Divine Blessing, turn to a good Account, for the Interest of their Souls.

Thirdly, When the Conscience is defiled with the Guilt of some *atrocious Sin*. Doth national Guilt of that Kind, require national Fasting? And doth not personal Guilt of the same Kind, require *personal Fasting*? Yea, sure, God calls Men, in that Case, to be *afflicted*, and *mourn*, and *weep*, *James* iv. 8, 9. Strong Diseases require strong Remedies; and Conscience-wasting Guilt, deep *Humiliation*, as in *David's* Case, *Psal.* li. and *Peter's*, *Mat.* xxvi. 75. This Kind of Guilt, deeply wounding and stinging the Soul, defiling and wasting the Conscience, may be without any *scandalous* Enormities of Life, appearing to the View of the World. God is Witness to *secret* Sins, even to the Sins of the Heart: And Men of tender Consciences, will be sick at the Heart, with such Sins as are *hid* from all the World, and will never move others.

Fourthly, When one would fain get over a *snare*, he is often caught in, and have *Victory* over a Lust, that hath often mastered him. There are not a few, who have many good Things about them, yet lack *one Thing*: And that *one Thing* is like to part between Heaven and them; marring all their good Things, both by Way of *Evidence* and of *Efficacy*, *Mark* x. 21. They know, that 'tis *wrong*; they often *resolve* to amend; and they would fain get *above* it: But whenever a new *Temptation* comes, Satan attacking them on the *weak Side*, down go all their Resolutions, like a bowing *high Wall*, whole breaking cometh suddenly at an Instant; and they are hard and fast in
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the Snare again. O consider, that *this kind goeth not out, but by prayer and fasting*, Mat. xvii. 21. Set therefore some Time a-part for *personal Fasting and Humiliation*, on the Account of *that* very Thing, that you may wrestle with God in *Prayer*, anent it: And use this Method Time after Time, until you prevail against it. Else that *one Thing* may ruin you: And you will be condemned for it, not because you *could* not help it, but because you *would* not use the Means appointed of God for Relief in that Case.

Fifthly, When one is under a *dead Desertion*; in which Case the Lord is departed, the wonted Influences from Heaven are with-held, but, the Wound not smarting, by Reason of *Spiritual Deadness*, the Party is not much *moved* therewith. This was the Case of the *Spouse*, Cant. iii. 1. *By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.* And, for a Recovery from it, she made some extraordinary Efforts in the Way of Duty, *ver. 2, 3, 4.* The same appears to be the Case of many, with whom some Time a Day it was *better than now.* God hides his Face from them: Their Incomes from Heaven are rare and scanty, in Comparison of what they have formerly been: They are sighing, and going backward. Tho' they go the Round of ordinary religious Exercises still; yet 'tis long since they had a Token from the Beloved, Access to, or Communion with God in them. O *fast and pray* for a Recovery, as did *Israel* when, after they had been long *deserted*, and very little affected with it, they began at length to *lament after the Lord*, 1 Sam. vii. 2, 6. It requires much, in the Way of ordinary Means, for to go to the Ground of such a Case, wherein *by much slothfulness the building hath decayed, and thro' idleness of the hands the house droppeth through.* Tho' true Grace can never be totally lost: Yet it may be brought to such a very low Pass, that, as some Scholars, for retrieving the Loss sustained thro' long Absence from the School, must *begin a-new* again; so some Christians, in order to their Recovery, must be carried thro' the several Steps of *Conversion* again, as we may learn from our Saviour's Words to *Peter*, with Relation to his Fall, Luke xxii. 32. *I have prayed for thee, that*

that thy faith fail not, and when thou art converted strengthen thy brethren.

Sixthly, When one is under a felt and smarting Desertion, Isa. xlix. 14. *Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.* This is a more hopeful Case than the former: Howbeit it goes to the Quick, Prov. xviii. 14. *The spirit of man will sustain his infirmity, but a wounded spirit who can bear?* There are many bitter Ingredients in it, which make it a sorrowful Case, exquisitely painful to the Soul, like that of a *Woman forsaken, and grieved in Spirit, even a Wife of Youth,* Isa. liv. 6. To one thus deserted, Wrath appears in the Face of God, and imprest on every Dispensation, Psal. lxxxviii. 7, 8. To his Sense and Feeling, his Prayer is shut out, Lam. iii. 8. and Flashes of Hell come into his Soul, Psal. lxxxviii. 15, 16. Under the Pressure hereof, some very grave and solid Persons have not been able to contain themselves, Job xxx. 28. *I went mourning without the sun, I stood up, and I cried in the congregation.* This smarting Desertion, in greater or lesser Measure, has often been the fearful Outgoing from the dead Desertion, as it was in the Experience of the spouse, Cant. v. 3---7. And 'tis a loud Call to personal Fasting and Humiliation, Mat. ix. 15. *When the Bridegroom shall be taken from them, then shall they fast.*

Seventhly, When one is pressed with some outward Affliction, whether in his Body, Relations, Name, Substance, or otherwise. In such a Case, Job rent his Mantle, and shaved his head, and fell down upon the ground, and worshipped, Job i. 20. and David's Knees were weak through fasting, Psal. cix. 24. A Time of Affliction is a special Season for Fasting and Prayer. The Lord often lays Affliction on his People, on Purpose to awaken them to their Duty, and as it were to necessitate them to it: Even as Absalom, who, having in vain sent once and again for Joab, obliged him at length to come unto him, by causing set his Corn-Field on Fire. This is the Way to get Affliction sanctified, and in due Time removed, Jam. iv. 10. *Humble yourselves in the sight of the Lord, and he shall lift you up.* We ought therefore to take Heed, that we be not of those, who cry not when he
bindeth

Bindeth them; but that in this Case we do as Benhadad's Servants, who, upon a signal Defeat of his Army, put sackcloth on their loins, and ropes on their heads, and went out, as humble Supplicants, to the king of Israel, who had smote them, 1 Kings xx. 31.

Eighthly, When, by the Aspect of Providence, one is threatened with some such Affliction. 'Tis an ungracious Hardness, not to be affected when the Lord is lifting up his Hand against us. He was a Man of an excellent Spirit, who said, *My flesh trembleth for fear of thee, and I am afraid of thy judgments*, Psal. cxix. 120. Tho' he was an Hero that feared the Face of no Man, he laid aside that Bravery of Spirit when he had to do with his God. Wherefore, when the Lord was threatening the Removal of a Child of his by Death, tho' the continuing of that Child in Life would have been a lasting Memorial of his Reproach, yet the Impression of the Lord's Anger on that threatening Dispensation moved him to betake himself to *personal Fasting and Humiliation* before the Lord, for the Life of that Child, 2 Sam. xii. 16, 22.

Ninthly, When one would have Light and Direction in some particular Matter of special Weight. 'Tis much to be lamented, that Men professing the Belief of a Divine Providence in human Affairs, should, in Confidence of their own Wisdom, take the Weight of their Matters on themselves, without acknowledging God in them; aiming only to please themselves therein, and not their God; as if their Fancy, Convenience, or Advantage, and not their Conscience, were concerned in their Determinations and Resolves. Hence it is, that wise Men are often left to signal Blunders in Conduct, and feel Marks of God's Indignation justly imprest on their rash Determinations. Thus Joshua and the Princes of Israel, in the Matter of the League with the Gibeonites, finding no Need of the Exercise of their Faith, but of their Wit, vainly imagining they could see well enough with their own Eyes, Took of their victuals, and asked not counsel at the mouth of the Lord, and were egregiously over-reach'd by them, as they saw afterward, when it was too late, Josh. ix. 14, 22.

We have a Divine Command and Promise, extending to our temporal, as well as to our spiritual Concerns; and
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very suitable to the necessary Dependence we have on God in all Things, as Creatures on their Creator, *Prov. iii. 5. Lean not unto thine own understanding. Ver. 6. In ALL thy ways acknowledge him, and he shall DIRECT thy paths.* We ought therefore, in all our Matters, to eye him as our Director; and steer our whole Course, as he directs by his Word and Providence. Since he hath said, *I will teach thee in the way which thou shalt go, I will guide thee with mine eye, Psal. xxxii. 8.* 'tis unquestionably our Duty, to set the Lord always before us, *Psal. xvi. 8.* to regulate our Acting, and ceasing from Action, by the Divine Direction, even as the Israelites in the Wilderness, removed and rested, just as the pillar of Cloud and Fire, removed or rested before them, *Num. ix. 15---23.*

Sometimes indeed an Affair may be in such a Situation, as allows not an Opportunity of making an Address unto God, for Light in it, by solemn Prayer: But we are never so circumstanced, but we have Access to lift up our Eyes to the holy Oracle, in a devout Ejaculation; as Nehemiah did in such a Situation, *Neh. ii. 4, 5.* And there is a Promise relative to that Case, which has been often verified, in the comfortable Experience of the Saints taking that Method to obtain the Divine Direction; *Prov. iv. 12. When thou RUNNEST, thou shalt not stumble.* But Christians should accustom themselves to lay their Matters before the Lord, in solemn Prayer, for Light and Direction therein, as far as Circumstances do permit. So did Abraham's pious Servant, with the Affair his Master had committed to him, *Gen. xxiv. 12, 13, 14.* And accordingly he had a pleasurable Experience of the Accomplishment of the Promise relative to that Case, *Prov. iv. 12. When thou GOEST, thy steps shall not be straitned.* And where they are to be determined in a Matter of special Weight, such as the Change of their Lot, the Choice of an Employment, some momentuous Undertaking, or any the like Occurrences in Life, whereof serious Christians will find not a few, allowing them Time and Opportunity to deliberate on them; that is a special Occasion for extraordinary Prayer with Fasting, for Light from the Lord the Father of Lights, to discover what is their Duty therein, and what he is calling them to in the Matter. So the

Captives returning from *Babylon* with *Ezra*, kept a *Faſt* at the River *Ahava*, to ſeek of God a right way, *Ezra* viii. 21.

Tenthly, When *Duty* being cleared in a Matter of ſpecial Weight, it comes to the ſetting to; in which Event one needs the *Preſence* of God with him therein, the *Divine Bleſſing* upon it, and *Success* in it. Thus *Eſther* being to go in unto the King, to make *Requeſt* for her people, there was ſolemn *Faſting*, on that Occaſion, uſed by her and the *Jews* in *Shuſhan*, *Eſth.* iv. 8, 16. And *Barnabas* and *Saul* being called of God unto a ſpecial *Work*, were not ſent away to it, but after *Faſting* and *Prayer*, *Acts* xiii: 2, 3. We need not only *Light* from the Lord, to diſcover unto us our *Duty* in particular Caſes; but that being obtained, we need alſo his *Preſence* to go along with us in the Thing, that we may be enabled rightly to make our Way, which he bids us go. Therefore ſaid *Moses*, *Exod.* xxxiii. 15. *If thy preſence go not with me, carry us not up hence.* Sin hath defiled every Thing to us: And however promiſing any worldly State, Condition, or Thing whatſoever, may appear in our Eyes; yet if we have not the *Preſence* of God in it, and his *Bleſſing* upon it, to purify it unto us, we'll be myr'd in it, and find a *Snare* and a *Trap*, if not a *Curſe*, therein, to us.

Eleventhly, When one, having ſome unordinary *Diſpoſition* to encounter, is in Hazard of being enſnared either into *Sin* or *Danger*. On ſuch an Occaſion was the forementioned *Faſt* at *Shuſhan* kept; *Eſther* jeoparding her Life, in going in unto the King in the Inner-court, not called by him, *Eſth.* iv. 11, 16. The Ship has need to be well balasted, that ſails while the Wind blows high: And in a difficult and enſnaring Time, there's need of *Faſting* and *Prayer* for Heaven's Safe-conduct thro' it. Mens truſting to themſelves in ſuch a Caſe, cannot miſs of betraying them into *Snares*.

Laſtly, When one hath in View ſome ſpecial ſolemn Approach unto God; in which Caſe a ſpecial *Preparation* is requiſite. Thus *Jacob* called his Family to ſuch *Preparation*, in the Exercise of *Repentance*, in order to their appearing before the Lord at *Bethel*, *Gen.* xxxv. 2, 3. The *Iſraelites* were called to the ſame, in order to the

awful Solemnity of the giving of the Law on Mount Sinai; Exod. xix. 10, 11, 15. And 'tis observable, that, where-as the *Feast of Tabernacles* was the most joyful of all the *Feasts* the *Jews* had throughout the Year, a solemn *Fast* was appointed of God to be observed always before it, four free Days only interveening, Lev. xxiii. 27, 34. For, in the Method of Grace, none stand so fair for a *lifting up*, as these who are most deeply *humbled*, Isa. xl. 4. Luke xviii. 14. *gam.* iv. 10. Wherefore, 'tis a laudable Practice of our Church, that Congregations keep a congregational *Fast*, before the Celebration of the *Feast* of the Sacrament of the Lord's Supper, among them, in order to their *Preparation* for a solemn Approach unto God in that holy Ordinance. And, for the same Reason, *secret Fasting* by particular Persons apart, and *private Fasting* by Families apart, especially such as have not Access to join in the *publick Fast*, would be very seasonable on such an Occasion. And if these *secret* and *private Fasts* could more generally obtain, and get Place in Congregations, some little Time before the *Communion-work* did begin; it would be a Token for Good, and might prove like the *Noise* and *Shaking* among the *dry Bones*, that ushered in the *Breathing* on the *Slain*, and the causing them to *stand up upon their feet*, Ezek. xxxvii. 7, 10.

These Things duly considered, each Christian may be in case to judge for himself, when it is, that he is under a *providential Call* to *personal Fasting* and *Humiliation*.

S E C T. III.

DIRECTIONS anent *personal Fasting* and *Humiliation*.

HAVING seen the Divine Warrant for *personal Fasting* and *Humiliation*, and considered the Nature of a *providential Call* to that extraordinary Duty, it remains to offer some *Advices* or *Directions* for the profitable managing of it in Practice.

DIREC.

DIRECTION I.

When you find, that the Lord is calling you to this Duty, prudently make *Choice* of a fit *Time* and *place* for it aforehand, wherein you may have Access to go about it without *Distraction*. And carefully dispose of your *ordinary Affairs*, before that *Time*, so as you may have no Let nor Hinderance from *that Part*, which you can prevent. *Works of Necessity* and *Mercy*, which are lawfully done on the *Lord's Day*, are much more so in this Case, wherein the *Duty* waits not on the *Time*, but the *Time* on the *Duty*. Yea, in case something of *worldly Business*, which you could not foresee nor prevent, do fall out in the *Time* of your *Fast*, and cannot be deferred or put off without some *notable Inconveniency*; you may, without Scruple, dispatch it: For the *Time* is not *holy*. But in that Case, labour that, if possible, your *Work* be not thereby marr'd; and carefully keep up your *Frame of Spirit* for the *Duty* you are engaged in. But Christian Prudence to weigh *Circumstances*, for which you are to look up unto the Lord, is necessary to determine herein, according to the general Rules of the Word, *Mat. xii. 3-7.*

As for such as are not Masters of their *Time*, which is the Case of *Servants*, they cannot lawfully dispose of their *Time* at their own Hand, even for *this Duty*: For our God *hates robbery for burnt-offering*, *Isa. lxi. 8.* But then they may endeavour to procure the necessary *Time*, at the Hand of their Masters; to whom, if they be godly and serious, they may modestly *hint* their Design; pitching on a *Time* with so much Discretion, as that their Good may not be evil spoken of. And if any be so unmindful of their *Master* which is in *Heaven*, as to refuse such a discreet Desire; yet let not the Party by any Means think, that the *sacred Nature* of the *Thing* he has in View, gives him a Power to rob his Master of so much of his *Time*: For Men can offer *nothing* to God, with a good Conscience, but what is *their own*; and Exercises of *Devotion* are so far from slackening the Tie of *moral Duty* to our Neighbour, that they are nothing but an *outward Form of Devotion*, unacceptable to God, so far as they do not

influence the Party to a careful and religious Observance of the Duties of *Morality*, such as *Judgment* or *Justice*, *Mercy*, and *Faith* or *Faithfulness*, *Mat. xxiii. 23.* Neither yet let him imagine, on the other Hand, that he is *then* no farther concerned to look after that extraordinary Duty: For no Reason can be assign'd, why one ought not to be willing to be at as much Pains or Expence, for procuring to himself an Opportunity of Communion with God in that Duty, as he'll be for an Opportunity of attending some worldly Business of his own, placing another in his Room. But if none of these can effectuate it; then, tho' the *Day* or Time of *Labouring* is the *Master's*, yet the *Night* or Time of *Resting* is the *Servants*; let him give unto God what he *has*, and it shall be accepted thro' Christ. But, excepting the Case of a providential Necessity obliging one to take the *Night* for this Exercise, the *Day* is, generally speaking, the most proper Time for it, beginning the Exercise in the *Morning*.

DIRECT. II.

Make some *Preparation* for it, the *Night* before, turning your Thoughts towards the Exercise you have in view, considering of it, and avoiding every Thing that hath a Tendency to disfit or indispose for it. Shun carnal Mirth, and sensual Delights: Sup sparingly; to eat the more, that one is to *fast* religiously after, is to mock God, and cheat one's self. In the Intervals of Sleep, take heed that your Thoughts be not *vain*, and much more that they be not *vile*; but that they be such as tend to fit you for the extraordinary Duty in view.

DIRECT. III.

Rise *early* in the *Morning*; even sooner than ordinary, unless by Reason of bodily Weakness, that would tend to disfit you for the Work: For *then* you are called, in a special Manner, to *watch unto Prayer*, *Eph. vi. 18.* Sleep is a fleshly Comfort, which, howbeit it is necessary, yet one is in this Case called to be *sparing* of. Therefore the *Priests* were bid by *all Night in sackcloth*, *Joel i. 13.* and

and 'tis recorded of *Ahab*, that he in his Fast lay so, *1 Kings* xxi. 27. A proper Means to make one sleep sparingly.

DIRECT. IV.

As soon as you *awake* in the *Morning*, let *holy Thoughts* with a View to your Work, *immediately* have Access into your Heart. And beware that carnal or worldly Thoughts get not the Start of them: For if you allow that, they'll be to your Soul like Water poured upon Fire-wood, that makes it hard to kindle. Surely, if one is at any Time to follow the Example of the Psalmist *David*, *Psalm* cxxxix. 18. *When I wake, I am still with thee*, he is to do it at such a Time.

DIRECT. V.

Let your *ordinary Duties of Prayer and Reading* of the Word, be first of all performed: For *extraordinary Duties* are not to juggle out the *ordinary*, but to be super-added unto them. And, in such Prayer, beg of God *Grace* to enable you for the Work before you, according to his *Promise*. Yea, it may be very expedient, that thereafter you go unto God again by *Prayer*, particularly and purposedly for his *Grace*, to enable you unto the Duty now come to the setting to. And forasmuch as our corrupt Hearts are, upon a near View of a difficult and laborious holy Exercise, very apt to wax faint, and our Hands to hang down; albeit *the Way of the Lord* is declared to be *Strength to the Upright*, *Prov.* x. 29. Do you therefore, by all Means, study to exercise *Faith*; and labour to believe stedfastly, that *his Grace* shall be sufficient for you, to the making of *his Yoke easy*, and *his Burden light* unto you. *2 Cor.* xii. 9. with *Matth.* xi. 30. For no Man shall ever be able to perform a Duty acceptably unto God, without a believing Persuasion, in greater or lesser Measure, of an Allowance made him of *Grace* sufficient for an acceptable Performance of it, *2 Cor.* iii. 4, 5. *Philip.* ii. 12, 13. One will otherwise be but a wicked

wicked and slothful servant, as our Saviour teacheth; *Matth. xxv. 24, 25, 26.*

DIRECT. VI.

After Prayer in Faith, for the Aid of Divine Grace, as in the preceeding *Direction*, begin the Work with a solemn Review of your *Sins*, in deep *Meditation*, and serious *Communing* with your own *Heart* thereupon; applying yourself to think of *them*, in such Manner as you think of your Affairs, when considering how to manage them in Cases of Difficulty. God calls for this at your Hand, *Hag. i. 5. Thus saith the Lord of Hosts, consider your ways. Lam. iii. 40. Let us search and try our ways, and turn again to the Lord.* It is recommended unto us, by the Practice of the Saints, *Psal. lxxvii. 6. I communed with mine heart, and my spirit made diligent search. And cxix. 59. I thought on my ways, and turned my feet unto thy testimonies.* The Nature of a religious Fast requires it: For, how can the deep *Humiliation* therein to be aim'd at, be otherwise obtain'd? Or what Way else can one be fitted to make a *Confession* suitable to such an Occasion? 'Tis observable, that in the *Fast* mentioned, *Neh. ix. the reading of the Law* went before the making of the *Confession*, *Ver. 3.* So the first Work was to set the Looking-glass before their Eyes, that therein every one might see his foul Face. And the *Direction* given to fallen *Israel*, in order to a Recovery, *Hos. xiv. 2. Take with you words, and say, &c.* doth plainly bear, that there should, in that Case, be solemn serious *Thinking* before solemn *Prayer*.

Now to assist you in the Practice of this Part of your Work, the following *Advices* are offered.

FIRST, Read some pertinent Passage of holy Scripture; and that with Application, as reading your own Heart and Life therein. Such are these Passages, which contain Discoveries and Confession of Sin, as *Isa. lix.* or Lists of Sins, or of several Sorts of Sinners, as *Rom. i. 29—32. 2 Cor. vi. 9, 10. Gal. v. 19, 20, 21. 2 Tim. iii. 1—5. Rev. xxi. 8.* Particularly, I recommend for this Purpose *Ezra ix. Neh. ix. Dan. ix.* Of these, or other Scriptures

tures of the like Nature, you may read such as you shall judge meet.

SECONDLY, It will be expedient and useful, in this Case, to read also the *Larger Catechism* on the *Ten Commands*, in the *Answers* to the Questions, *What is required? And what is forbidden?* and especially the latter. For by reading thereof with Application to yourself, you will find out your *Guiltiness* in many Points, which perhaps would not otherwise come into your Mind.

THIRDLY, This done, apply your self to *think* of your Sins, in order to your getting a *broad* and *humbling* View of your *sinful* and *wretched* Case. And for your Help herein, I suggest to you these Things following.

First, You may *compose* yourself, what Way you find, by Experience, to be best for keeping the Mind *fixed*. 'Tis a Piece of Christian Prudence in this Case, to dispose of every Thing so, as you may the more readily reach that End, and block up the Avenues, by which *impertinent* Thoughts may make their Entrance. As (1) Because the *Eyes* often betray the Heart, through a Variety of Objects, which present themselves to one's View in the *Light*: If you are in a House, you may darken it by stopping the Light; if in the Fields, you may ly down on your Face, and close your Eyes. (2) If you can by no Means keep your Heart at *simple* Thinking, you may *speak* to yourself with a low Voice, that *Words* may help to fix the Mind unto the Thing. These are only prudential Advices, which they that need may use, they that need not may let alone.

Secondly, It will be very profitable to observe some *Method* and *Order*, in thinking of your Sins. A *confused* and *indeterminate* Manner of Thinking of our Sins, doth, in several Respects, fall short of an *orderly* Thought about them. 'Tis true, when the Spirit of the Lord is carrying on a special Work of *Conviction* in the Heart of a Sinner, the Man's Sins will of Course be readily laid to Hand, and *set in order before his Eyes*, Psal. 1. 21. But it is another Case, where one is *searching* out his Sins, with an ordinary Assistance of the Spirit: Herein, these do not duly consult their own Interest, who refuse the Help of *Method* in the Search.

And

And there is a twofold *Method* or *Order*, which may be helpful to you therein; to wit, the *Order of the Time of Life*, and the *Order of the Ten Commandments*. Both these are natural, and easy to the meanest Capacity.

Thinking on your Sins in the *Order of the Time of your Life*, you will thereby get a *general View* of your own Sinfulness, and that throughout your *whole Life*. And in *this Method*,

First, You are to consider the *Sin of your Nature*. You are to look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged, Isa. li. 1. Think, what a sinful Lump thou wast in thy Conception and Birth, *shapen in iniquity, conceived in sin*, Psal. li. 5. How thou camest into the World, with Cords of *Guilt* wreathed about thy Neck, binding thee over to *Wrath* under the *Curse*; strip'd naked of *original Righteousness*; thy whole *Nature corrupted*, being the very Reverse of the holy Nature of God; thy *Soul* in all its Faculties quite perverted, ready to discover with the first Occasion, its *wrong Set*, namely, a *Propensity to Evil*, and an *Aversion to Good*; and thy *Body* in all its Members *sinful Flesh*. In Consideration whereof thou mayest well say, with *Admiration of the Divine Patience*, O *why did the Knees prevent me!* Or *why the Breasts that I should suck!*

Secondly, Then turn your Thoughts to the *Sins of your Childhood*. *Solomon* in his Penitentials tells us, that *Childhood and Youth are Vanity*, Eccles. xi. 10. Truly, the Sins of that early Period of our Life, are not to be remembered to be *laughed at*, but *mourned over*; and so they will be, by true Penitents: For they are the early Sproutings and Buds of corrupt Nature, that might have been fatal to us, ere we had gone further; Behold, how in that Period *thou hast spoken and done evil Things as thou couldst*. 'Tis likely, that many of these Things are forgotten: But yet you may still search out as many of them, as may be Matter of deep Humiliation unto you before the Lord. There may be *Sins of Childhood*, that will make a bleeding Wound in a gracious Heart, on every Remembrance thereof, even unto the dying Day.

Thirdly,

Thirdly, Then take a View of the *Sins* of your *Youth*. *Job* got a moving View of his, when he was come to a good Age, *Job* xiii. 26. *Thou writest bitter things against me, and makest me to possess the iniquities of my youth.* David's Heart bleeds at the Remembrance of his, crying unto God, *Remember not the sins of my youth*, *Psal.* xxv. 7. Youth is vain, rash, and inconsiderate; and therefore a dangerous Period of Life, precipitating *some* into such Steps as make them to halt all their Life after, proving fatal to *many*, and laying up Matter of Repentance to *all*. And if the *Follies* of it be not timely repented of and mourned over, by the Sinner, they *shall* lay down with him in the Dust, *Job* xx. 11. and present themselves again in full Tale, when for all these God will bring him into judgment, *Ecclesi.* xi. 9. Therefore do you take a mournful View of them, and judge your selves, in Time.

Fourthly, If you are come to *middle Age*, proceed to the searching out of the *Sins* of *that* Period of your Life. In it you cannot miss of Matter of deep Humiliation; for *Man at his best Estate is altogether Vanity*, *Psal.* xxxix. 5. Every Period of Life is attended with its proper Snares and Temptations. And he who, right or wrong, hath made his Way thro' these of *Youth*, doth but enter into a new Throng of Temptations of another Kind, while he enters on the next Stage of Life: In the which Men often, ere they are aware, *Pierce themselves through with many Sorrows*, lose themselves in a Cloud of Cares and Business, and troubled about many Things, forget the *one Thing needful*.

Lastly, If you are advanced into *old Age*, go forward and view your *Sins* in *that* Period. Whatever *Infirmities* do attend it, the *Sins* of it must be search'd out and repented of too: For it will not excuse a Man, before a holy God, that he is an *aged* Sinner. The Corruption of *Nature*, the longer it hath kept its Ground, is the more *hateful*, and will be the more *humbling* to a gracious Soul.

Thus you'll have your *whole* Life before you, in *Parcels*. And that you may, with the greater Distinctness, review any *Period* thereof, which you have fully past, or of which you have past a great Part; you may distinguish the

the same into *lesser* Periods, according to the more notable Events, Turns, or Changes that were in it, and review them separately; as, for Instance, The Time before you went to School, by itself, the Time of your being at it, by itself; and so in other Cases.

But for a more *full* and *particular* View of your Sins, do you proceed in the *Order* of the *Ten Commandments*. The holy Law, considered in its Spirituality and vast Extent, is the proper *Means* for sound *Conviction*: 'Tis the Sinner's *Looking-glass*, whereby to discern the vast Multitude of his Spots and Defilements, in order to his *Humiliation*. Rom. vii. 7. *I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.* Wherefore, by no Means neglect in this Review, to go thro' the *Ten Commandments*: And pause upon every one of them, considering the Duties required therein, and wherein you have been guilty by *Omission* of them; and the Sins forbidden therein, and wherein you have been guilty by *Commission* of them; guilty in both Kinds, in *Thought*, *Word*, and *Deed*. This would be a proper Means to shew you the *Multitude* of your Transgressions.

But to proceed in both the *one* and the *other* Order jointly, namely, by reviewing each *Period* of your *Life* separately, in the *Order* of the *Ten Commandments*, would, thro' the Divine Blessing, be of the most *singular* Use, for reaching the most *humbling* View of your *whole* Life.

Thus far of the *second* Thing suggested for your Help to think of your Sins, in order to a *humbling* View of your Case. And for your further Help therein,

Thirdly, Be sure that in a special Manner you set before your Eyes the *signal Miscarriages* of your Life, these Sins that have *wounded* your Conscience *deepest*. I doubt there are but few, if any, of a tender Conscience, who see not some such Blots in their Escutcheon; some remarkable Trespasses in Heart or Life, that are ready to gall them on every Remembrance; tho' perhaps known unto none but God and *themselves*. Good Eli had such a Blot on him, pointed out to him under the Name of *The Iniquity which he knoweth*, 1 Sam. iii. 13. And the best of the
Saints

Saints mentioned in Scripture, had something of that Nature to humble them. Now, as ever you would be duly humbled in your Exercise of *personal Fasting*, let *these*, in your Review of your Sins, be brought forth by *Head-mark*; and set before you in the Sight of a holy God; and that, although they be freely *pardoned* unto you long ago: For the View of *these* is most likely to affect you; and *pardoned* Sins, inasmuch as they are *pardoned*, are *humbling* in the Remembrance of them, *Luke vii. 37, 38, 47.* as *Paul's* pardoned *Blasphemy* and *Persecution* were to him, *1 Tim. i. 13.*

Fourthly, In thinking on your Sins, take along with you the *Aggravations* of them. Represent to yourself the *infinite Majesty* of God, against whom you have sinned: And as ever you would be duly humbled, entertain high and elevated Thoughts of the LORD our Law-giver. This will make you to say with *David*, *Psal. li. 4.* *Against THEE, THEE only have I sinned, and done this evil in THY sight*; understanding by your own Experience what he meant thereby. In your Meditation, let *God's Way* of Dealing with you, all along from your very *Birth*, over against your *Way* of Dealing with him: So shall *Conviction* be brought home on your Conscience, with a peculiar *Edge*; while, considering the *Mercies* he hath heapt on you, the *Light* and *Warnings* he hath afforded you, your *Guilt* will appear of a *deepest Dye*.

Fifthly, Having thus seen your extreme *Sinfulness*, consider in the next Place the just *Demerit* of your Sin, even *God's Wrath* and *Curse* both in *this Life* and that which is to come. For *because of these things cometh the wrath of God upon the children of disobedience*, *Eph. v. 6.* The *Law* is a *Looking-glass* for Sinners, not only in its *Commands*, but also in its *Threatnings* and *Curse*; shewing unto all their *curst State* by *Nature*, to *Unbelievers* what they are actually lying under for *their Sins*, and to *Believers* what *theirs* do deserve. And therefore, after you have, as before directed, gone thro' all the *Ten Commandments*, for your *Conviction* and *Humiliation*; do you for your further *Humiliation*, set your Eyes upon the *Threatnings* and *Curse* of that holy *Law* as a *Covenant of Works*; and see therein your just *Deserving*, so
as

as *That God may be justified when he speaketh against you, and clear when he judgeth*, Psal. li. 4. And think with thyself, how thou should'st, without Peradventure, eternally perish under his Wrath, if he should proceed against thee according to the Law and Justice; as he hath actually proceeded against many, for these very Sins where-with thou art chargeable.

Sixthly, In this Review of your Sins, endeavour all along, that your Eye may affect your Heart. In vain will you rake into that *Dunghill*, if suitable Affection or Emotions of Heart be not thereby excited in you. And these suitable Affections are, (1.) Hatred, Detestation, and Abhorrence of Sin, Psal. cxix. 128, Rom. xii. 9. Wherefore, pull the Mask from off it, remove the Paint and Varnish that has been laid over it, that you may see it in its native Deformity; and look on it, until your Stomach turn on the sometimes sweet Morsel. (2.) Grief and Sorrow of Heart for it, Psal. xxxviii. 18. Let your Heart be rent, in Consideration of the Offence thereby given to a gracious God, its Contrariety to his holy Nature and Will, its dishonouring of his Son who gave himself a Sacrifice for Sin, and grieving of his Spirit who sanctifies us. (3.) Holy shame upon the Account of it, Jer. xxxi. 19. Behold it as a filthy Thing, the very Reverse of the Beauty of Holiness, the Holiness of God express'd in his Law; and be confounded at the Sight. Behold it as a base Requital of Divine Favours, and blush before him. (4.) Self-loathing, Ezek. xxxvi. 31. Pursue the Thought of the Filthiness of your Sin, till you lothe yourself in your own Sight, as rendered unclean all over, by Abominations of Heart and Life. (5.) A Longing to be rid of Sin, the Guilt, Defilement, Prevailing, and Indwelling of it. Dwell on the Thought of your Sinfulness, till your Heart, pained and burdened therewith, groan out longing Desires of Deliverance, as Rom. vii. 24. *O wretched man that I am, who shall deliver me from the body of this death! Who will draw this Dagger out of my Bowels! This sting out of my Conscience! This Poison out of my Flesh! Who will take this Load off my Back!*

All this would be no more than necessary Humiliation. For it will be the Lot of every Sinner, either in Time or

In Eternity, to be like the Fish, that's *buil'd* in the Water which it sometime a Day *swim'd* in. But, *blessed* are ye that weep NOW. Luke vi. 21. *We unto you that laugh now: For ye SHALL mourn and weep,* Verse 25.

LASTLY, It will be very necessary, that the whole of this Work be mixed with devout *Ejaculations*. For, be sure, Satan will be at your Right-hand, to resist you, and to mar your Work: Your Heart will be ready to misgive you in it, to stop, and turn aside: Therefore *press* forward in it, *lifting* your Eyes, every now and then, to the LORD for Help.

With this Review of your *own* Sins, let a View of the publick Sins of the Church and Land wherein you live, be joined; using the same Helps, as in your own particular Case, which need not be here repeated.

And in Relation to this, I subjoin only three *Advices*.

First, Begin always with your *own* Sins; even tho' the principal Cause of your Fast be the State of the Church or Land. This has been the Manner of the Saints; *Isa. vi. 5. Then said I, woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. Dan. ix. 20. And whiles I was speaking, and praying, and confessing my sin, and the sin of my PEOPLE Israel.* The Reason hereof is manifest; For one will never be duly humbled for the Sins of others, who is not in the first Place so humbled for his own.

Secondly, Represent publick Sins to yourself, under such Notions as may tend to excite suitable Affections and Emotions of Heart in you. Look on them as they are *dishonouring* to our gracious God, *wounding* or *ruining* to the Souls of Men, *disgraceful* to our holy Christian Profession, and *provoking* God to Wrath against the Land. Hate and *lothe* them, be *asham'd* of them, and *mourn* over them, on these Accounts; and long for the Day of purging them away.

Lastly, See your *own* sinful Part in them, by all Means. Bring them home to your own Conscience, before the Lord: Search out, and see, what of the Guilt thereof you are, either *directly* or *indirectly*, chargeable with, in his Sight; and be deeply humbled for the same.

Thus far of the Review of Sin.

D I.

DIRECT. VII.

After this Review of your Sins made, go unto God by Prayer, and make Confession of them. And here, Confession is to be the chief Part of your Prayer: Yea, and if the whole of it almost be Confession, it will not be amiss. Certainly extraordinary Confession of Sin, is a great Part of the Work of a religious Fast, Nehem. ix. 3. Dan. ix. 10. And the solemn Review, in which one's Sins are so particularly searched out, natively issues therein.

For the more profitable Management of this Confession of Sin, the following Advices are offered.

FIRST, Take no Thought of your Voice, farther than to keep it from being unreasonably high. For the Voice, in itself, is nothing before the Heart-searching God, who regards not the Sound of Mens Throats, but of their Heart and Affections. The true worshippers shall worship the father in spirit and in truth; for the father seeketh such to worship him, John iv. 23. But sometimes there is a Deceit in the Voice, to the beguiling of the Soul, as it fared with Ezekiel's Hearers with the mouth shewing much love, Ezek. xxxiii. 31. And one, by an indiscreet Management of it, may be fruitlessly weakened; and dis-fitted for continuing at the Work, so as Need may require. The Affections are the best Rulers of the Voice.

SECONDLY, Endeavour to bring along into your Confession, and carry along, these Affections and Emotions of Heart, of which before; namely, Hatred and Detestation of Sin, godly Sorrow, holy Shame, self-loathing, and longing to be rid of Sin, psal. xxxviii. 18. I will declare mine iniquity, I will be sorry for my sin. When the Leper was to cry unclean, unclean, his Clothes were to be rent, his Head bare, and there was to be a Covering upon his upper Lip, Lev. xiii. 45. A confessing Tongue requires a broken Heart, a Spirit really weighted with a Sense of Sin. And the Marble, that sweats in foul Weather, but yet is never a Whit the softer, shall be an Emblem of one confessing his Sin with a hale Heart. Yet let none sensible of the Hardness of their Heart, be there-
by

by made to stand aloof from *Confession*, saying, *Who will roll away the stone!* Let them go forward, and essay it: Let them *confess* their *Hardness* of Heart, and *Unfitness* to make *Confession*; for so they may find the *Stone* rolled away to their Hand.

THIRDLY, Be as full as you can in your *Confession*; laying all your spiritual Sores before the Lord, so far as you know them. One Wound concealed from the Physician, may prove fatal to the Patient: And one Sin industriously past over in *Confession*, may prove fatal to the Sinner; for *he that covereth his sins shall not prosper*, Prov. xxviii. 13. David was aware of this, Psal. xxxii. 5. *I acknowledged my sin unto thee, and mine iniquity have I not hid.* It fared ill with Ananias and Sapphira, for that in another Case, they lied unto God, and kept back a Part, Acts v. And he's no true Penitent, that desires to hide any sweet Morfel under his Tongue, and is not willing to take Shame to himself for every known Sin.

FOURTHLY, Be very particular in your *Confession*, opening out your spiritual Sores before the Lord, Psal. li. 4. *I have done this evil in thy sight.* Josh. vii. 20. *I have sinned-----and thus and thus have I done.* To confess the several Kinds of your Sin in general, without descending to Particulars, is too superficial Work on such an Occasion. The particular Abominations of your Heart and Life, are raised up in *Meditation*, to be laid before the Lord in humble *Confession*. I suppose you to be at this Work in a secret Place, where you may freely utter before him, what it would not be proper you should say in the hearing of others. No doubt, a great deal of Freedom may be used in secret Prayer, in narrating of Thoughts and Actions, with the Designation of Time, Place, and Persons, so as may tend to one's deeper Humiliation; which would not be to Edification, in social Prayer.

Now, in order to your being the more full and particular in your *Confession*, I would recommend the same Method and Order to be observed therein, as in the Review of your Sins. I believe, that, so doing, you will find the Advantage of it. Go orderly thro' the several

Periods of your Life, and thro' all the Ten Commandments, making your Confession; where also you may take in the Confession of publick Sins, alway so as may best tend to the further Humiliation of your self. In a special Manner, be very particular as to the signal Miscarriages of your Life: And aggravate your Guilt, acknowledging the aggravating Circumstances thereof. And unto the Confession of your known Sins, against all the Ten Commandments, add a humble Acknowledgment of a large Void and Blank to be left for your UNKNOWN Sins against every one of them; which you can by no Means fill up, but the all-knowing God can: For, Who can understand his errors? Psal. xix. 12. And, considering the Commands of the perfect Law, as binding you to embrace the Gospel, confess your atrocious Guilt in sinning against the Remedy of Sin, therein revealed, offered, and exhibited unto you.

FIFTHLY, It will be profitable, that all along through your Confession, you approve of the Law, as holy, just, and good, Rom. vii. 12. For as black doth best appear, when set by white; so Sin appears most clearly in its native Hue, exceeding sinful, when set over against the pure, holy, just, and good Commandment. As, for Example, when you are to confess your Sins against the first Commandment, you may say to this Purpose. "Lord, thou commandest me, saying, *Thou shalt have no other gods before me.* I acknowledge, *This thy Command is most just and reasonable in itself, and most good for me.* It was thou alone who made me, thou alone hast preserved me-----I never needed another God besides thee, and none but thou could ever do the Part of a God to me-----thou didst magnify thy rich Grace, in condescending to be, in CHRIST a GOD to ME a most wretched Creature. Nevertheless, over the Belly of this Law of Love, my Duty, and my Interest, I have had many other Gods before thee: I have set up my cursed self in thy Room and Stead-----made the vain World my God-----&c." And so in other Cases.

LASTLY, Let your Confession be closed with self-condemning, Self-emptying, and a Look of Faith.

First,

First, Condemn yourself, as did the returning Prodigal, *Luke xv. 18. Father, I have sinned against heaven, and before thee, ver. 19. And am no more worthy to be called thy son.* As you look'd to the Commandments before, and confest your Sin; so look now to the Threatnings and Curse of the Law, and confess your just Deserving. Read there your deserved Doom, and pass sentence against yourself. Nothing is more natural, than that now you call yourself *Fool and Beast*, for that you have followed the wild Fire of your corrupt Inclinations, to the myring of yourself thus in Sin and Guilt; and have broken over the Hedge, where now you find the Serpent biting you. And here,

First, Confess you deserve no Good, but all Evil, in Time. If the Cause of your Fast be some Evil you are at present smarting under, acknowledge God to be just, very just in it. If it is some Stroke threatned, and hanging over your Head, confess that you well deserve it should fall on you in its full Weight. If it is Light that you want, confess you deserve to be left in Darknes: Or, whatever be the Mercy, you come to make Supplication for, acknowledge from the Heart, that you have forfeited it. Surely, in case your *uncircumcised heart be humbled*, you will accept of the punishment of your iniquity, *Lev. xxvi. 41.* And then, if your Sin has found you out, you will own the Procedure against you to be righteous and holy: If your broken Bones smart, you'll say 'tis just: If the Lord has turned his former Smiles into Frowns, mixed your Comforts with Gall and Wormwood, sowing them so as to set your Teeth on Edge, blasted your Enjoyments, and squeez'd the Sap out of them, you will, after Confession of Sin, say from your very Heart, *my Folly makes it so.*

Secondly, Confess you deserve eternally to perish, and that it is of the Lord's mercies you are not consumed, *Lam. iii. 22.* that God might in Justice wrap you up in the filthy Garments of your Sin, and cast you out of his Sight, into the lake burning with fire and brimstone, as the fittest Place for such a sinful Lump. Acknowledge yourself to be, in yourself, a wretched Creature justly under the Curse and condemnatory Sentence of the Law, having

nothing to say for yourself, at the Bar of *Justice*, why it may not be fully *executed* against you, a *self-condemned*, as well as a *Law-condemned* Sinner, *Psalms* li. 4. Whatever your *State* be in the Sight of God, 'tis altogether just, that your *Libel* against yourself, be not *condemned* without *this*.

Secondly, Be emptied of yourself, in a humble and hearty Acknowledgement of *utter Inability* to help yourself. Having taken a View of the *Load* of Sin lying upon you, and laid before the Lord the *Particulars* of your Burden, with the sinking *Weight* thereof; acknowledge that it is quite beyond your Power to *move* it from off you. Say from the Heart, "Lord, here's a Load of *Guilt* lying upon me, which by no *Doing* or *Suffering* of mine can be *moved*: Here's a mighty Power of Sin, I am no more able to grapple with, than a little Child with a Giant; a dead *Weight*, I can no more *remove*, than I can remove a Mountain. If thou leave me under it, as justly thou mayest, I perish."

This is true *Humiliation*, where the poor broken Sinner lies at the LORD's Feet, sensible, that he is bound with Ten thousand Cords of *Guilt*, but unable to loose the weakest of them; that his Soul is prey'd upon, and like to be devoured, by a *swarm* of living *Lusts*, yet unable to *kill* or *shake off* any of them. If we are duly humbled, our *Humiliation* will be carried *thus* far: For, 'tis the Ruin of many, that they see not the absolute Need of the *Blood* of Christ, for removing of their *Guilt*; and far less, the absolute Need of his *Spirit*, for breaking of the *Power* of Sin in them.

Lastly, Let there be a *Look* of Faith out of the low Dungeon. Look unto God in Christ, and say, God be merciful to me a sinner, Luke xviii. 13. And Turn thou me, and I shall be turned, Jer. xxxi. 18. Tell him, That, since according to his holy Gospel, there is yet Hope in Israel concerning this Thing, you must and will take the Benefit of the Gospel-proclamation of Grace and Mercy, and lay hold on the Horns of the *Altar*: And therefore, tho' your *Weight* be heavier than Mountains of Brass, you do, with humble Confidence, at the Father's Bidding, lay it wholly over on the *Blood* of his Son the Lord Jesus Christ,

Christ, *trusting* thereon *all*enarly for *Remission* of Sin, *Sanctification*, and *complete Salvation*

Now as to the two *Directions* last mentioned, I mean not, that what is proposed in either of them, must needs be done all at *once*, without *Intermission*. You may use them, as you are best able to reach them. It is not very likely, that these who spent one *fourth Part* of the *Day*, in *confessing* and *worshipping*, Neh. ix. 3. did make but one *Confession* continued without *Intermission*. So you may make such *Intermissions* in either or both of them, as you find necessary. Christian Prudence must direct in the Matter, to use the *Means*, so as may best conduce to the *End*.

DIRECT. VIII.

After *Confession* of Sin, apply yourself to the Duty of *personal Covenanting*, explicite *entring* into, or *renewing*, Covenant with God, by *taking hold* of God's Covenant of *Grace*, in expresse Words. That this is a necessary Part of the Work of a *personal Fast*, may be gathered from *Jerem. l. 4.* and *Nehem. ix 38.* both cited before. And it is clear from the Nature of the Thing. For to what Purpose shall Men lay open their Wounds before the Physician of Souls, if they mind not to put themselves in his Hand for Cure, in the Way of the Covenant? Or, how can they pretend to *mourn* for Sin, if they are not to enter on the Way of *Reformation*? A Time of *personal Fasting* is a Time for the *Runaway* to *return* to his Duty, and to set Matters right again, that were put wrong by turning aside from God and his Way. And one *unwilling* to enter into Covenant with God, cannot be *sincere* in his *Confession* of Sin, and *mourning* over it, whatever he may pretend.

For the right managing of this Duty of *personal Covenanting*, these three following *Advices* are offered.

FIRST, See that ye *understand*, and rightly take up the *Covenant*, the Covenant of *Grace*; together with the *Way* and *Manner* of a *Sinner's personal entring* into it, and being *enstated* in it unto *Salvation*: The which are to be learn'd from the holy *Scripture* alone, as being re-

vealed in it only. Mistakes and Mis-apprehensions of these Things may be of very bad Consequence in the Practice of this Duty: For which Cause Men ought earnestly to pray, that God would, by his own Word and Spirit, *shew them his covenant*, according to the Promise, *Psal. xxv. 14.*

According to the Scripture, the COVENANT, namely, The Covenant of Grace for Life and Salvation, is not left unto you to make, in Whole nor in Part, by proposing and condescending on Terms thereof, as a Party-contractor: It is made already, compleatly made and concluded in all the Articles thereof, whether *conditional* or *promissory*; and that, between GOD the Party-contractor on Heaven's Side, and CHRIST as Mediator and second Adam the Party-contractor on lost Man's Side. And it is registred in the sacred Records, the holy Scripture. And you are invited unto the Fellowship of it, *Psal. lxxxix. 3. I have made a covenant with my chosen-----David my servant. 1 Cor. xv. 45. The last Adam. 1 John i. 3. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: And truly our fellowship is with the Father, and with his Son Jesus Christ.*

The CONDITION of it is Christ's fulfilling all righteousness in the Name of his spiritual Seed, *Mat. iii. 15. Thus it becometh us to fulfil all righteousness.* This Righteousness was stated from the broken Covenant of Works; and that in three Things, namely, perfect Holiness of Nature, Righteousness of Life, and Satisfaction for Sin: All which CHRIST did fulfil, in his being born perfectly holy, living perfectly righteous, and making compleat Satisfaction by his Death and Sufferings. And thus the Condition of the Covenant, on which is founded the Right and Claim to the Promises of it, is fulfilled already to your Hand.

The PROMISE of it, respecting lost Sinners, is the Promise of eternal Life in its full Latitude, comprehending all Things necessary to make a Sinner holy and happy; that GOD in CHRIST will be their God, and they shall be his People, *Tit. i. 2. In hope of eternal life, which God that cannot lie, promised before the world began, Heb. viii. 10. This is the Covenant-----I WILL be to them a God, and they*

they SHALL be to me a people. And it is begun to be fulfilled to all, who have *taken hold* of the Covenant; and is ready to be fulfilled unto all, who yet shall *take hold* thereof.

This COVENANT is the plan laid by infinite Wisdom for the *Salvation* of lost Sinners; upon which they may safely venture themselves, for Time and Eternity, as upon a Bottom infallibly sure, Isa. lv. 3. *I will make an everlasting covenant with you, (Heb. I will cut to you an everlasting Covenant) even the sure mercies of David.* 1 Cor. i. 23, 24. *We preach Christ-----Christ the power of God, and the wisdom of God.* It is Heaven's Device for repairing the Loss we sustained by *Adam's Fall*, whereby we become *unholy and miserable*, lying in *Ignorance* which we could not cure, under *Guilt* and the *Curse* which we could not remove, and under *Bondage to Sin* and *Satan* which we could not break, ver. 30. *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

The great DESIGN of it, is to exalt the *free Grace* of God, in the *salvation* of Sinners; to shew therein the *exceeding Riches* of his Grace to them, in CHRIST. 'Tis a Plan laid for cutting off all Ground of *boasting* from the Creature; to make Christ *all*, and the Creature *nothing* in its own *salvation*, as being indebted to *free Grace* for the *Whole* thereof, Ephes. i. 6. *To the praise of the glory of his grace.* Chap. ii. 7. *That he might shew the exceeding riches of his grace, in his kindness towards us, thro' Christ Jesus.* Verse 9. *Not of works, lest any man should boast.* 'Tis much like unto a Contract of Marriage, devised and drawn by a wealthy and wise Physician, of his own proper Motion alone, between himself and a poor Woman, drown'd in Debt, weak and wiseless, and withal over-run with lothsome Sores, rendering her incapable to do any Thing, whether for her own Relief, or for his Service: And this, upon a Design to have her wholly indebted to him for her Relief, the Payment of her Debt, the Management of her Person, and her Recovery for Action and Business.

This Covenant is OFFERED and exhibited to you, in the Gospel; as really, as *that Contract drawn and signed by the Physician, would be offered and exhibited to the Woman, if he should come and present it to her, for her Acceptance, Rom. x. 6. Say not in thine heart, who shall ascend into heaven? (that is to bring Christ down from above.) Verse 7. Or who shall descend into the deep? (that is to bring up Christ again from the dead.) Ver. 8. But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: That is the word of faith which we preach.* So that the Righteousness of Christ, to wit, the Holiness of Nature wherewith he was born, and which he retained unspotted till Death, the Righteousness of his Life, and his Satisfaction made by his Sufferings, is in that Word freely offered and exhibited to you, as the fulfilled Condition of the Covenant, being therein revealed unto faith, Rom. i. 17. Gr. as also, the Promise of eternal Life, as the Promise of the Covenant to be fulfilled, being therein left you, Heb. iv. 1.

Hence it appears, That the Duty of Personal Covenanting is much mistaken and mismanaged, where the Party apprehending that God, in the Word, declares himself willing to be *his God*, upon certain Terms to be by him performed, different from accepting God's full and free Covenant of Promise, does accordingly make a Covenant with God, solemnly taking him for *his God* upon these Terms; promising and vowing, That if God will be *his God*, pardon his Sins, be at Peace with him, and save his Soul, he will, for *his Part*, be one of *his People*, and faithfully serve him all the Days of his Life, watching against all known Sin, and performing every known Duty. This is just as if the Woman, in the Case before put, should tell him who offers her the Contract, That she is content to take him for her Husband, upon certain Terms; particularly, That if he will be *her Husband*, and do the Duty of a Husband to her, she will, for *her Part*, be a faithful Wife to him, all the Days of her Life, doing all that she is able to do for paying off her Debt, managing herself and his Household to the best of her Skill, and taking all Pains on her Sores, to make her lovely in his Eyes: The which being quite contrary to the Design
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and *End* of that *unusual* Kind of Contract, which is, to have the Wife *wholly* indebted to the Husband for *all*, doth alter the Nature of the Proposal, and would quite mar the *surprising* Match, which was in a fair Way to be carried on.

But, likeas in that Case nothing remains for the Woman to do, to entitle her to the Benefit of the Contract, but *believing* it to be a *real* and *serious*, not a *ludicrous* Deed, to *sign* her Acceptance; which *signing* with the *Hand* is necessary, because her *Belief* of the Reality of the offer'd Contract, and *trusting* to it accordingly, being inward Acts of the Soul, cannot be *known* among *Men*, but by a proper external sign: Even so, all that remains for you, to ENSTATE you savingly in God's *Covenant of Grace*, offered and exhibited to you in the Gospel, is to TAKE HOLD of it, *Isa. lvi. 4.*

And to the End that, in your aiming to *take hold* of the *Covenant*, you may not be at a Loss, fearing that you may miss any *Part* or *Parts* thereof, lying scattered through the blest Bible; know, that JESUS CHRIST, the *second Adam*, Head of the *Covenant*, is by his Father given for a *Covenant* to you, *Isa. xlix. 8.* So that you have the *whole* *Covenant* in him; and you *take hold* of it, by taking hold of *him* offered and exhibited to you in the free Promise of the Gospel.

And this is done by FAITH, or BELIEVING on his Name, according to *john i. 12.* *As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.* Wherefore, by *believing on the Name of Christ*, we *take hold* of the *Covenant*, and are enstated in it unto Salvation. And God hath made BELIEVING to be the Means of enstating Sinners personally and savingly in the *Covenant*, in Consonancy with the great *Design* and *End* thereof, declared in the Word, and of which before. *Rom. iv. 16.* *Therefore it is of faith, that it might be by GRACE.* Chap. *iii. 27.* *Where is BOASTING then? It is excluded. By what law? of works? Nay: but by the law of faith.*

NOW, to *believe on the Name of Christ*, is to believe or CREDIT the free Promise of the Gospel with Application to yourself, and accordingly to TRUST on him as the Saviour

viour of the World and *your* Saviour, in whom God will be your God, and you shall be one of his People, unto your Salvation from Sin and from Wrath. *Mark* i. 15. *Believe the gospel.* *Gal.* iii. 2. *The hearing of faith.* *1 Thel.* i. 5. *Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.* *1 Cor.* ii. 4. *In demonstration of the Spirit and of power.* *Verse* 5. *That your faith should stand--in the power of God.* And *Acts* xvi. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved.* *Psal.* xxxvii. 40. *He shall save them, because they trust in him.* And ii. 12. *Blessed are all they that put their trust in him.* *Acts* xv. 11. *We believe that through the grace of the Lord Jesus Christ we shall be saved.* This BELIEVING, or crediting the Word, and trusting on the Person, of Christ, is that which of all Things is farthest removed from the Nature of a Work, according to the Scripture-use of *that* Word; and therefore is the most agreeable Means of saving Entrance into *that* Covenant, which is of Faith, that it might be by Grace: Not of Works lest any Man should boast.

A Sinner, being by this believing on Christ, UNITED to him as the HEAD of the Covenant, is thereby personally enter'd into the Covenant; so as, in *his* Right, to have a saving Interest in the Condition, Promise, and Privileges thereof, unto his eternal Salvation: Even as becoming, thro' natural Generation, Children of Adam the Head of the Covenant of Works, we are personally enter'd into *that* Covenant; so as to be involv'd in the Guilt of the Breach of it, and laid under the Curse thereof. *Rom.* v. 19. *For as by one man's disobedience many were made Sinners, so by the obedience of one shall many be made righteous.* *John* x. 9. *I am the door: by me if any man enter in, he shall be saved.* *Eph.* iii. 17. *That Christ may dwell in your hearts by faith.*

Upon this believing on the Name of Christ, crediting and trusting in Manner said before, do necessarily follow, an absolute CONSENT to take him for our Husband, Head, and Lord, and God in him for our God; an unconditional RESIGNATION of ourselves unto him, Soul and Body, to be his only, wholly, and for ever; with an illimited RE-

NUNCIATION of all other for him: Even as, in the Case before put, upon the Woman's *believing* the *Reality* of the Offer of the Contract of Marriage between the Physician and her, and accordingly, That he will indeed be her Husband, follows her *consenting* to take him for her Husband, Head, and Lord, *giving up* herself unto him, and *renouncing* all other for him, *absolutely, unconditionally*, without *Limitation* or *Reservation*; the which she can never do, till once she *believe* that. And thus, to the Word of Grace, the Covenant offered and exhibited in the Gospel, *I will be to them a God, and they shall be to me a people*, the believing Soul answereth, as an Echo, *My Beloved is mine, and I am his*, Cant. ii. 16.

SECONDLY, Having understood the Covenant aright, together with the *Way* and *Manner* of being personally and savingly entered into it, *examine* your *self* anent it impartially, as ever you would make sure Work, in this weighty Matter. Enquire into your *Sense* of your *Need* of the Covenant, your *Belief* of it, and the *Disposition* of your *Heart* towards it. And upon these Heads, pose your self with these or the like Questions.

“ In the *first* Place, O my Soul, do I verily believe, “ That I was lost, ruined, and undone in *Adam*, by his “ *breaking* of the *Covenant of Works*; and, That I have “ ruined myself more and more, by my actual *Trans-* “ *gressions*? Do I believe, That I am by Nature whol- “ ly *corrupt* and sinful, averse to Good, prone to Evil, “ and justly laid under the *Curse*, binding me over to “ the revenging Wrath of God for Time and Eternity? “ Am I convinced, That I am utterly *unable* to *help* my “ self, in Whole or in Part, out of this Gulf of Sin and “ Misery into which I am plung'd; and, That I must “ needs *perish* under the *Guilt*, *Dominion*, and *Pollu-* “ *tion* of my Sin, without being *justified* or *sanctified*, “ for ever, if I be not relieved by *Heaven's* own “ Hand? ”

“ Next, O my Soul, do I believe, That there is a Co- “ *venant of Grace*, for the Relief of lost Sinners, esta- “ blished between God the *Father*, and his Son *Jesus* “ *Christ* as *second Adam*, wherein upon Condition of “ *Christ's* fulfilling all Righteousness, as a publick Per- “ son,

“ son, is promised *eternal Life* to them, that God in
 “ Christ will be *their God*, and they shall be *his People*?
 “ Do I believe, That this is the *plan* and Device of Hea-
 “ ven, for *Life* and *Salvation* to lost Sinners, for making
 “ of them *Holy*, and for making of them *Happy*? Do
 “ I believe, That Jesus Christ hath, by his holy *Birth*,
 “ *righteous Life*, *satisfactory Death* and *Sufferings*, per-
 “ formed that *Condition* of the Covenant, and thereby
 “ purchased and secured the Benefit therein promised,
 “ for poor Sinners? Then, do I indeed believe, That
 “ this *Covenant* already fulfill’d in its Condition, and
 “ certainly to be fulfill’d in its Promise, is, in CHRIST
 “ crucified, *really* offered and exhibited to *me*, in the
 “ Gospel; and, that I am called to the *Fellowship* of it
 “ in him? And then, do I verily believe *on the Name*
 “ of *Christ* crucified, offered and exhibited to *me*, as
 “ the great *High-Priest*, who by the *Sacrifice* of himself,
 “ hath made the *Atonement*, pay’d the *Ransom*, and
 “ brought in everlasting *Righteousness* for poor Sin-
 “ ners? That is to say, (1) Can I *credit* his Word of
 “ Grace to *me*, That *he* with his *Righteousness* will be
 “ *mine*, and, in him God will be *my God*, and I shall
 “ be one of *his People*? (2) And, can I, as on a safe
 “ Bottom, *trust* on him as *my Saviour*, that in him it
 “ shall be so unto *me*, to my eternal Life and Salvation,
 “ to the making of me *holy* and *happy*? ”

“ Finally, O my Soul, how do I *like* the Covenant?
 “ Am I *pleas’d* with the Frame of it, whereby Christ was
 “ from Eternity appointed, not only the *Priest* of the
 “ Covenant, to fulfil the *Condition* of it, but also the
 “ *Prophet* and the *King* thereof, to *administer* it? And,
 “ can I find in my Heart to *acquiesce* in that Device for
 “ Salvation, as all *my Salvation*, and all *my Desire*, for
 “ making *me* holy and happy? Am I content to take
 “ Christ the SON of God, for my only *PRIEST*, *Surety*;
 “ *Intercessor*, and *Redeemer*; and in him, the *FATHER*
 “ for my *Father*, and the *HOLY GHOST* for my *San-*
 “ *ctifier*; God in CHRIST for *my God*? Am I willing,
 “ wholly to *resign* myself, Soul and Body, to him, to
 “ be saved by his *Blood* alone, *renouncing* all Confidence
 “ in my own *Righteousness*, Doings and Sufferings? Am

“ I content to take him for my *Head* and *Husband*?
 “ Particularly, am I content to take him for my alone
 “ *PROPHET*, *Oracle*, and *Guide*; to *resign* and give up
 “ myself wholly to him, to be *taught*, guided, and di-
 “ rected in all Things, by his *Word* and *Spirit*; *renoun-*
 “ *cing* mine own *Wisdom*, and the *Wisdom* of this
 “ *World*? Am I content to take him for my alone *KING*
 “ and *Lord*; to *resign* myself wholly, *Soul* and *Body*, un-
 “ to him, to be *rescued* by his *Power* from *Sin*, *Death*,
 “ the *Devil*, and this present evil *World*, for to *serve*
 “ him for ever, and to be *ruled* by the *Will* of his *Com-*
 “ *mand*, as to my *Duty*, and the *Will* of his *Providence*,
 “ as to my *Lot*? And I am heartily content to *part* with,
 “ and *renounce* every *known SIN*, and particularly *that*
 “ which most easily besets me; together with my own
 “ foolish *Will*, and all other *Lords* besides *him*; without
 “ *Reservation*, and without *Exception* against his *Cross*?
 “ And am I really, as in his *Sight*, willing to have *disco-*
 “ *vered* unto me, and upon *Discovery* to *part* with eve-
 “ ry *Sin* in me, that I *know not*? ”

Now, howbeit all *doubting* as to such of these *Points*,
 as are *Points of Faith*; and every the least *Degree of Aver-*
sion to the *Consenting*, *Resignation*, and *Renunciation*,
 is *Sin* before the Lord, and needs to be purged away by
 the Redeemer's Blood: Yet they ought not to stop your
 proceeding, unless they be *predominant* over your *Belief*
 and *Willingness* in the Matter, *Mark ix. 24.* Lord, I be-
 lieve, help thou mine *Unbelief*. *Gal. v. 17.* The *Flesh* lust-
 eth against the *Spirit*---so that ye cannot do the things that
 ye would, namely; in that *Perfection*, that ye fain would
 do them. But indeed, if they be *predominant*, keeping
 your *Mind* and *Heart* quite unsettled, and wavering like
 a *Wave of the Sea*, that hath nothing to fix it; one can-
 not advise proceeding in that Case: For that would be to
 lie unto the Lord, with a *Witness*. *James i. 6.* For he
 that wavereth is like a wave of the sea, driven with the
 wind, and tossed. Verse 7. For let not that man think
 that he shall receive any thing of the Lord. Howbeit, a
 sincere *Belief* and *Willingness* in these *Points*, may in-
 deed waver like a *Ship at Anchor*, which is still held fast
 in the Place, notwithstanding of all its wavering therein.
 And

And one may take hold of God's Covenant of Grace, unto Salvation, even with a trembling Hand.

LASTLY, Having in your Self examination, satisfy'd your Conscience, as to these Points, go unto God by Prayer, and therein solemnly and in express Words, take hold of the Covenant: The which may be done, in Words to this purpose.

" O LORD, the God and Father of our Lord Jesus
 " Christ, I confess I am by Nature a *lost* Sinner, wholly
 " *corrupted*, and laid under the *Curse*, in *Adam*, through
 " the Breach of the *Covenant of Works*; and have ruined
 " myself more and more by my actual Transgressions in-
 " numerable. I am convinced and do acknowledge, That
 " I am utterly *unable* to help myself, in Whole or in Part,
 " out of this Gulf of *Sin* and *Misery*, into which I am
 " plunged; and that it is beyond the Reach of the whole
 " Creation, to help me out of it: So that I must ine-
 " vitably perish for ever, if thine own strong Hand do
 " not make Help to me.

" But forasmuch as, there is a *Covenant of Grace*, for
 " Life and Salvation to lost Sinners, established between
 " THEE, and thine own SON, the Lord Jesus Christ, as
 " *second Adam*; wherein, upon Condition of his fulfil-
 " ling all *Righteousness*, which is now performed in his
 " having been *born* perfectly holy, *lived* altogether righ-
 " teously, and made perfect *Satisfaction* to Justice by his
 " Death and Sufferings, thou hast *promised*, that thou
 " wilt be *their God*, and they shall be *thy People*, to the
 " making of them *holy* and *happy* for ever: And that this
 " Covenant is, in CHRIST the *Head* thereof, *offered* and
 " exhibited to *me*, in thy Gospel; and thou callest *me*
 " into the Fellowship of it, in him. Therefore, upon
 " the Warrant of, and in Obedience to thy Command and
 " Call, I, a poor perishing Sinner, do TAKE HOLD of that
 " COVENANT, for Life and Salvation to ME; believing on
 " the Name of CHRIST crucified, the Head thereof, of-
 " fered and exhibited to *me*, as the great High-priest,
 " who by the Sacrifice of himself, hath made *Atonement*,
 " paid the *Ransom*, and brought in *everlasting Righteous-*
 " *ness* for poor Sinners. I CREDIT his Word of Grace to
 " *me*, and accordingly TRUST on him, that he with his
 " Righte-

" Righteousness will be mine, and that in and through
 " him, God will be my God, and I shall be one of his
 " people, to the making of me holy and happy for ever."
 " O my God, I do by thy Grace acquiesce in that Co-
 " venant, as all my Salvation, and all my Desire. With
 " my whole Heart and Soul, the SON incarnate is my on-
 " ly PRIEST, my Surety, my Intercessor, and my Re-
 " deemer; and, in him, the FATHER my FATHER, the
 " HOLY GHOST my SANCTIFIER; GOD in CHRIST my
 " GOD. I resign myself, Soul and Body, to him, to be
 " saved by his Blood alone; renouncing all Confidence in
 " mine own Righteousness, Doings and Sufferings. With
 " my whole Heart and Soul, he is my HEAD and HUS-
 " BAND. And I am his only, wholly, and for ever;
 " to live by him, to him and for him. I take him for
 " my alone PROPHET, Oracle and Guide; give up myself
 " wholly to him, to be taught, guided and directed, in
 " all Things, by his Word and Spirit; and renounce mine
 " own Wisdom, and the Wisdom of this World. He is,
 " with my Heart's Consent, my alone KING and Lord.
 " And I resign myself wholly, Soul and Body, unto him,
 " to be rescued by the Strength of his mighty Hand, from
 " sin, Death, the Devil, and this present evil World,
 " for to serve him for ever, and to be ruled by the Will
 " of his Command, as to my Duty, and the Will of his
 " Providence, as to my Lot. I am with my whole Heart
 " content (Lord thou knowest) to part with, and do re-
 " nounce every known Sin, Lust, or Idol, and particu-
 " larly, my——— the Sin which most easily besets
 " me; together with my own foolish Will, and all other
 " Lords besides him; without Reservation, and without
 " Exception against his Cross. Protesting in thy Sight,
 " O Lord, that I am, thro' Grace, willing to have dis-
 " covered unto me, and upon Discovery to part with e-
 " very Sin in me that I know not: And that the Doubt-
 " ings and Averseness of Heart mixed with this my ac-
 " cepting of thy Covenant, are what I allow not; and
 " that notwithstanding thereof I look to be accepted of
 " thee herein, in the Beloved thine only Son and my Sa-
 " viour, purging away these, with all my other Sins, by
 " his precious Blood.

" Let

“ Let it be recorded in Heaven, O Lord, and let —
 “ and whatever is here present, bear Witness, that I,
 “ tho’ most unworthy, have this Day here *taken hold of*,
 “ and *come into*, thy *Covenant of Grace*, offered and ex-
 “ hibited to *me* in *thy Gospel*; and that thou art *my God*
 “ in the Tenor of *that Covenant*, and I am one of *thy*
 “ *People*, from henceforth and for ever.”

D I R E C T. IX.

After *covenanting* with God, set yourself to ply the Throne of Grace by *Prayer* and *Supplication*, with Reference to what is the particular *Cause*, or *Causes*, of your *Fast*. This is surely the proper Order: For *then* is one in best Case to make *special Requests* unto the Lord, when by Application of the *Blood of Christ*, in *taking hold of the Covenant*, his *Conscience* is *purged*; whereas, if one falls to *that Work* before *this*, he cannot have the *Confidence towards God* necessary in this Case, 1 *John* iii. 20, 21.

And for the right managing hereof, the following *Advices* are offered.

First, As ’tis fit you should, the *Night* before, condescend in your own Mind, on the *Causes* of your *Fast*: So now again you should review them, partly, that the Things, which you are to lay before the Lord in Prayer and Supplication, may be *ready* before you; and partly, that you may be duly *affected* therewith.

Secondly, Then go to Prayer, and present your *Petitions* anent them, to your *covenanting* God. And pray again and again on these Heads, as you shall find your Case to require: For the Time is set apart for that very End, that you may have Opportunity to wrestle with God, in Prayers and Supplications thereanent.

Thirdly, In these Prayers, let there be a holy Mixture of *Humility* suitable to our Unworthiness, of *Fervency* suitable to our pressing Needs, and of *Confidence* in God suitable to the Access unto him allowed us by the Covenant: The which are the special Ingredients in prevailing Prayer.

1. In all your Addresses to the Throne of Grace, continue a *humble* Supplicant, not forgetting, but maintain-
 ing

particular Causes of Fasting. 337

ing a due Sense of your *Sinfulness, Vileness, and Unworthiness* of the Mercies you make Suit for. Lord, *I am not worthy that thou shouldest come under my roof*, saith the Centurion, Matth. viii. 8. *I am not worthy of the least of all the mercies*, saith Jacob, Gen. xxxii. 10. Due Humility will oblige you to look on yourself as absolutely unworthy of spiritual Mercies, tho', in the mean Time, you see an absolute Need of them: It will keep you from being *peremptory* in the Matter of temporal Mercies, and dispose you to a holy Submission unto the Will of God therein: And it will engage you, in Matters of Light, to lay yourself fairly open to the Divine Determination.

If, in this last Case, your own *Inclination* do sway you to any one Side; yet be sure to have no Regard to it before the Lord, but come unto him, as it were, in an *Equipoise*, to be cast to what Side he will. Such are the meek he will guide in judgment, the meek he will teach his way, Psal. xxv. 9. Unfair Dealing with God in this Case is exceeding sinful and dangerous. They who venture on it, are therein *Dissemblers*; and will readily throw off their Mask, if the Answer of God fall not in with the Side that their Inclination is on: They'll repel it; they will not see it; but will take their own Way, notwithstanding, to the provoking of the Eyes of his Glory; whereof we have a remarkable Instance, in the Jews consulting God as to what they should do, while in the mean Time they were aforehand resolved what to do, being bent to go to Egypt, Jer. xli. 17. Chap. xlii. 1--6, 19, 20. Chap. xliii. 2, 7. Such Dealing with God, in the Matter of Light, sometimes provokes him to give Men their Will, with a Vengeance. Thus Balaam got an Answer from God, plainly notifying to him, that he should not go with Balak's Messengers, Num. xxii. 12. But that Answer not suiting his Inclinations, which were towards the Wages of Unrighteousness, 2 Pet. ii. 15. he went back for another Answer more agreeable thereto, and in Wrath he got it, Ver. 19, 20, 21, 22.

2. Be fervent in your Addresses, labouring fervently in Prayers, Col. iv. 12. On such Occasions, the Body is afflicted, that the Spirit may become the more earnest in Supplication; the ordinary Weight of worldly Incum-

branches, is laid aside, that the Soul may the more readily take Wing, and mount Heaven-ward. *The effectual fervent prayer of a righteous man availeth much*, Jam. v. 16.

3. Pray with Confidence in God, through Jesus Christ; *believingly*, not *doubtingly* and *distrustfully*, Matth. xxi. 22. *And all things whatsoever ye shall ask in prayer, believing, ye shall receive*. Whether your Petitions be for temporal or spiritual Mercies, present them to the Father in the Name of Christ, according to the Promises of the Covenant relative thereto; *believing*, and being confident on the Ground of the Merit and Intercession of the Mediator, that God will do the best in your Case, that your Labour shall not be in vain in the Lord, and that what is for his Glory and your Good shall not be withheld from you. *Psal. lxxxv. 12. 1 Cor. xv. 58. Psal. lxxxiv. 11.*

Fourthly, In the Intervals of Prayer, give yourself to some godly Exercise, such as *singing* of Psalms, *reading* of the Word, or *Meditation*. And particularly, if you be seeking *Light* into a Matter you may enter on, thinking about it, in order to your clearing therein; weighing Circumstances with Dependence on the Lord, according to the Promise, *Psal. xxxii. 8. I will instruct thee; and teach thee in the way which thou shalt go: I will guide thee with mine eye*. And, specially, if you are seeking *Light* into the State of your Soul; here is a favourable Nick of Time for it; the Marks and Evidences of a gracious State, being, upon the Back of Covenantee with God, in a fair Way to be discovered, to the Satisfaction of the sincere Soul.

Lastly, Lay no Weight on the Quantity of your Prayers; that is to say, How long, or how many they are. These Things avail nothing with God; by whom Prayers are not measured, but weighed. And, what makes the Weight in them, is the Faith, Fervency, and Humility therein: So that one of these Groanings mentioned, Rom. viii. 26. will down-weigh a whole Day's Prayers, in which these Things are wanting. Do you labour to get near God in Prayer, and press forward to obtain that.

DIRECT.

DIRECT. X.

As you have *Ability* and *Opportunity*, let *Works of Charity and Mercy* be joined with your *Fast*; doing them, whether in the *Time* of it, or before it, or after it; *Isa. lviii. 6. Is not this the fast that I have chosen?--- Ver. 7---to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?* Let the *Poor* be *Gainers* by your *Fast*: For 'tis the *Promise of God*, that *he that watereth shall be watered also himself*, *Prov. xi. 25.* and one's finding *Mercy with God*, natively issues in a *merciful Disposition towards one's Fellow-creatures*, *Mat. xviii. 33. Eph. iv. 32.*

DIRECT. XI.

Before you give over your *Work*, you will do well to consider seriously, that you are now the *Lord's*, and no more your *own*: And forasmuch as your *Covenanting with God*, supposeth that you are resolved to reform, and to walk more closely with God; lay down *Resolutions*, in the *Strength of your covenanted God to watch*. And by all Means, forget not to consider, what are these *Things*, whereby, in a *special Manner*, your *spiritual Condition* hath formerly been *worsted*; and, by what Means it may be kept *right*: And sincerely resolve to eschew the one, and pursue the other; that so, what *Gaps* have been in your *Conversation*, may be filled up, whereby it will appear, that by your *Fast* you have been set forward in your *Christian Course*. And withal, review your *Failures* in all the *Parts of the Exercise* you have now been employ'd in.

DIRECT. XII.

You may conclude the *Work* with *Prayer*, wherein you may humbly *confess* your *Failures* in the *Management of this Duty*, and apply anew to the *Blood of Sprinkling* for purging

purging them away; *vouch* your Covenant-interest in God, and his in you; and *lay* the *Causes* of your Fast again before him, and solemnly *leave* them on him. The laying over a Matter on the Lord believingly, in Prayer, gives great Ease to a burdened Heart: It turns a *Fast* sometimes into a *spiritual Feast*. When *Hannah* had done so with her Case, she *went away, and did eat, and her countenance was no more sad*, 1 Sam. i. 18. And lay over your *self* upon him, for the *Grace* of the Covenant, to subdue your Corruptions, bear you up against Temptations, and carry on your Resolutions; that you may go out into the World again, in the *Faith* of his *Grace* sufficient for you in all Exigencies.

D I R E C T. XIII.

When the Work is over, *take heed* to your *Spirit*. And First, Beware of *spiritual Pride*. Do not value yourself upon the Account of the Work *done*, as they did who said, *Wherefore have we fasted, and thou seest not?* *Ha.* lviii. 3. The Opinion of the *Merit* of good Works, is what the Heart of Man easily goes off into, by its natural Bias: And there is so much of the *old Man* in the best, that they are apt to think *highly* of their religious *Performances* and *Services*. Wherefore, be on your Guard, particularly on *that Side*; and consider the *Perfection* required by the holy *Law*, and keep in View your own *Mismanagements*, so as *when you shall have done all those Things*, you may be obliged to say, *We are unprofitable servants*, Luke xvii. 10.

Secondly, Beware of *Carnal Security*. Saints sometimes fall asleep, quickly after a full Meal of *spiritual Enjoyment*; as it fared with the Spouse, *Cant.* y. 1, 2. And Satan watching the Advantage, rallies his scattered Forces, and with his *wounded Men* burns the City. So it comes to pass, that according to *Solomon's* Observe, *Prov.* xii. 27. *The slothful roseth not that which he took in hunting*; What was gathered with much pains, is lost through *Unwatchfulness*, ere he gets the Use of it.

Lastly, Beware of forgetting the *Causes* of your *Fast*: But in your ordinary Addresses to God, remember them; and

and wait on for an Answer. *Psal. v. 3, I will direct my prayer unto thee, and will look up.* Prayers may be accepted, and yet not presently answered. In which Case, 'tis necessary that with Patience we wait for a Return from Heaven, mean while using the appointed Means for obtaining the End. The neglecting hereof may provoke the Lord, to continue the Symptoms of his Anger, or Stroke of his Hand, which otherwise might sooner be removed; and to leave one perplexed and embarrassed, in Matters wherein *Light* is needed.

But in your waiting for *Light*, whatever the sovereign Lord may do, do not you look for *Impressions*, far less for *Voices*, nor extraordinary Revelation any Manner of Way, to discover your Duty in particular Cases, *2 Pet. i. 18, 19.* But, having laid yourself fairly open to the Divine Determination, and made humble and earnest Supplication unto God for *Light* in your particular Case, believe that you shall be guided, taught, and directed by him, according to his Promise, *Psal. xxv. 9. Prov. iii. 6.* And then, in Dependence on the Lord, weigh the Matter and circumstantiate Case in the Balance of sanctified Reason, according to the general Directions of the Word, such as *Philip. iv. 8. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.* And carefully observe the Conduct and Motions of Providence, with Reference to it, still comparing them with the Word. And you will find, that he will guide you with his Eye, according to the Promise, *Psal. xxxii. 8.* And with Respect thereto, you may put up that Petition unto him, in Faith, *Psal. lxxxvi. 17. Shew me a token for good,*

Thus far of personal Fasting and Humiliation.

C H A P III.

Of FAMILY-FASTING and Humiliation,
in particular.

WHEREIN the *Substance* of this Duty, which is the same in all religious *Fasts* whatsoever, doth consist, is already declared. And there being many Things *common* to *Family-fasts*, with *personal* ones of which we have treated at large; it remains only to add here some few Things *peculiar* to *Family-fasting*. And

FIRST, As to the *Divine WARRANT* for it, one may be satisfied upon these *Grounds*.

First, Forasmuch as every Christian *Family* ought to be a *Church*, Rom. xvi. 5. to receive all *Ordinances* appointed of God, and competent to them in their *Family Capacity*: And that *religious Fasting* is an *Ordinance* of *Divine Appointment*, in the Nature whereof there is nothing to hinder its being performed by a *Family*, in their *Family Capacity*: It is evident, that *Family-fasting* and *Humiliation* is a Part of *Family-worship*; namely, an extraordinary Part thereof, to be occasionally performed. Accordingly, 'tis promised as an Effect of the pouring out of the Spirit, Zech. xii. 12. *The land shall mourn, every family apart*. We have also a plain Instance of it, in *Esther's Family*, on the Occasion of the mischievous Decree against the *Jews*, procured by *Haman*, Esth. iv. 16. *I also and my maidens will fast likewise*. And the *Fasting* of the *Jews*, on the same Occasion, in every Province whithersoever that Decree came, mentioned Ver. 3. seems to have been mostly, if not altogether, of the same Kind, to wit *Family-fasting*: Not only, in respect of their Circumstances in these Provinces, where they were dispersed, Chap. iii. 8. but also, that the *Thanksgiving* for their Deliverance was appointed to be kept throughout every family, Chap. ix. 28.

Secondly, The Ground upon which, the Duty of *Fasting* and *Humiliation* is bound upon publick worshipping Societies, and upon particular Persons, take Place also in
the

the Case of Families. If national, congregational, and personal sins to be mourned over, judgments to be deprecated, and Mercies to be sought, do found a Call to a Nation, Congregation, or Person, respectively, to humble themselves with Fasting; Can there be any Reason assign'd, why the same should not hold in like Manner, in the Case of Families? Surely, as there are Times wherein it goes ill with a Land, or with a particular Congregation or Person; so there are Times, wherein it goes evil with one's House, 1 Chron. vii. 23. in respect of special Family-sins or Strokes; and in which there are special Family-mercies needed. And Families are obliged to the using of the same appointed Means for getting rid of the one, and obtaining the other; as other worshipping Societies, and particular Persons, are, in their respective Cases. And where the Concern of Members of a Family is common, altho' it be not equal, all of them ought, in Reason, to take Part of the Burden.

Lastly, The Promise made to joint Prayers, hath Weight here, Mat. xviii. 19. *If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.* Ver. 20. *For where two or three are gathered together in my name, there am I in the midst of them.* 'Tis certain, there is such a Thing as extraordinary Prayer, which hath a Share in the Benefit of this Promise: And if the Lord is pleased to lay such a Weight on some of his People their agreeing together to ask a Thing of him, or their sounding together as the Word properly signifies; it is not to be doubted, but extraordinary Prayer in Families, upon some special Occasions, is both required by him, and acceptable unto him thro' Jesus Christ his Son.

SECONDLY, As for a providential CALL to Family-Fasting and Humiliation: By what is said before, for clearing of one's Call to personal-fasting, it may be judged of and discerned; the Circumstances of the Family being duly considered, and what the Conduct of Providence towards it, appears to point unto. The Case of others, in whom the Family hath a particular Concern, especially the Case of the Church, may found a Call to Family-fasting; as is clear from the Practice of Esther with her Maids,

Esth. iv. 16. And so may the private Case of the *Family* itself; whether in respect of *Family-sins*, *Family-strokes* threatened or inflicted, or some special *Family-mercies* to be desired. And since the *Exemplification* of these general Heads, in one's *private Case*, made in the second *Section* of the foregoing *Chapter*, may without Difficulty be accommodated to the Case of one's *Family*, by Persons of the meanest Capacity disposed to consider them; it is not necessary here to descend to *Particulars* again.

LASTLY, For *Directions* towards *Family-fasting*; there are but few that need to be added unto these given before, in the Case of *Personal-fasting*. 'Tis plain from the Nature of the Thing, that the external Ordering and Management of this Matter belongs to the *Head* of the *Family*: And he or she is discreetly to choose and appoint the *Time* and *Place*, wherein the *Family* may perform the Duty with least Disturbance; and to see, that all be done decently, and in Order. And

First, Let the *Head* of the *Family*, some competent Time, at least the Night before, give Notice to them, that such a Time is set apart for, and to be spent in that Exercise; and withal shew them the *Causes* of it, and exhort them to stir up themselves to the Duties of such a solemn Approach unto God. Common Prudence will direct, as well as Christian Duty doth oblige, the *Husband* to consult his *Wife* aforehand, as to the fixing of the *Time* to be set apart in the *Family* for that extraordinary Piece of Devotion.

Secondly, In the Morning, let each Member of the *Family* go apart by himself into some secret Place, and there spend some Time in *Reviewing*, *Confessing*, *Covenanting*, *Praying* and *Supplicating*, as directed in the Case of *Personal-fasting*; so far as he can overtake them. The more conscientiously this *secret Work* is managed, it will readily fare the better with the *Family*, when met together.

Thirdly, Let the *Head* of the *Family*, having taken to himself, and allowed to them, a competent Time for their extraordinary *secret Devotions*, thereafter call them together. And the *Family* being conven'd, he may again, if need be, lay before them the *Causes* of their *Fast*,
with

with suitable Exhortations and Encouragements, for exciting them unto the Duty. And, after calling on God for the Aid of his Holy Spirit, let him *sing* with them some *Psalm* or *Part* of a *Psalm*, suitable to such an Occasion, such as *Psalm* lxxx. 1. and downwards, *Psalm* xxxix. 6. to the End, *Psalm* li. 1. and downwards; read before them some pertinent Passage of Scripture, such as these mentioned in the VI. *Direction* of the preceeding *Chapter*; and then *pray* with them. After *Prayer* made by the *Head* of the *Family*, let the *Mistress* of the *Family*, and such *others* as he judgeth fit, *pray*, one after another. 'Tis very desirable, that each *Member* of the *Family*, being thro' *Grace* fit to be employ'd, do take a *Part* in that *Work*. In the *Intervals* of *Prayer*, there may be *Singing*, *Reading*, or *Conference*, as may be found most expedient.

Fourthly, 'Tis fit that in these *Prayers* there be extraordinary *Confession* of *Sin*, as *particular* as may be expedient; together with *Profession* of *Repentance*, and hearty *Sorrow* for *Sin*, and of unfeigned *Desire* to *return* unto *God*, and unto the *Duties* of a *Christian* *Life*: And then, fervent and earnest *Supplications*, upon the *Matters* that are the peculiar *Causes* of the *Fast*.

Fifthly, It is proper, that the concluding *Prayer* be made by the *Head* of the *Family*: And that therein he resume the *Confessions*, *Professions*, and *Supplications* on the *Matters* of the *Fast*; humbly *acknowledge* their *Failures* in the *Management* of the *Work*; and *profess* their looking for *Pardon* and *Acceptance* thro' the *Blood* of *Jesus* *Christ* alone, and also for *Grace* to walk in the *Ways* of *new* *Obedience*, thro' the same atoning *Blood*. Then the joint *Exercise* may be closed, with *singing* some *Part* of a *Psalm*, such as *Psal.* xc. 13. to the End, *Psal.* lxxxv. 6. to the End, or *Psal.* lxxix. 30. and downward.

Lastly, The joint *Exercise* of the *Family* being over, let each of them go apart by himself again, and spend some *Time* in a *Review* of what they have been employed in, and in *secret* *Prayer*: The which is but a suitable *Conclusion* to such solemn *Work*. And *Family-reformation* ought to follow hereupon; every *Member* of the *Family* watching over himself, and all of them watching, one over another:

nother: That by their *holy Walking*, in *Peace* and *Unity*, and a conscientious Performance of their *relative Duties*, it may appear, that they have been *sincere* and *upright* before the Lord, in their *Fast*.

The CONCLUSION.

AND now, to recommend the Practice of these Duties, to *Persons* and *Families*, these *five* Things are offered in Favour thereof; namely, that the Practice of them is a proper Means, (1) To bring *Strangers* to *Religion* acquainted with it, (2) To recover *Backsliders*, (3) To prevent *Relapses*, (4) To prepare for a Time of *Trial*, and lastly, To get Matters *clear* for *Eternity*.

FIRST, The Practice of *Personal* and *Family-fasting* and *Humiliation*, is a proper Means to bring *Strangers* to *Religion* acquainted with it; that these, who have not yet dipt into practical Religion, may *begin* to enter into it. The Work of *Conversion* unto God, *begins* at solemn serious *Consideration* of one's own spiritual State and Case: The which if Sinners could once be brought unto, there would be some Hope of them; as of the *Prodigal*, when *he came to himself*, Luke xv. 17. And if they would set themselves to the Duty of *Personal-fasting*, and Masters of *Families* would now and then use *Family-fasts*, they might at length be brought to consider of their spiritual State and Case. Wherefore,

First, Ye who are *young*, and have not yet dipt into the Heart of *Religion*, this *Memorial* is for you. 'Tis presumed, ye were *baptized* in your *Infancy*, and that now ye are come to the Years of *Discretion*: But have you ever as yet taken a solemn deliberate View of your *lost* and *undone State* by *Nature*, under *Sin* and the *Curse*; and of the *Remedy* provided for you in JESUS CHRIST? And have you ever as yet *personally* enter'd into *Covenant* with God, by *taking hold* of his *Covenant of Grace*? You eat, you drink, you sleep, you work, you play or divert yourselves: And so do young *Beasts* too, the which, when they are dead, are done: But you have an *immortal soul*,
that

that must eternally live happy in Heaven, or miserable in Hell. It may be, you say your Prayers too: But have you as yet personally renounced the Devil, the vain World, and the Flesh? You cannot but see, that *Death* seizeth some as young and sprightly as you are; and you know not how soon God may call you off: Have you then laid your Measures for Eternity? Alas! you are heedlessly running about the Devil's Trap, playing your selves about the Pit's Mouth: And should your Foot slip now, you are undone for ever. Thus saith the Lord of Hosts, consider your Ways.

Secondly, Careless Sinners, careless about the Concerns of the other World, whatever your Age or Years be; this Memorial is for you. Ye careless Ones, strip ye and make ye bare, and gird Sackcloth upon your Loins, Isa. xxxii. 11. What is your Religion? Is it not like the Foam on the Water, no Substance in it? What is your Life and Conversation? See your own Picture, Jer. ii. 24. *A wild Ass used to the Wilderness, that snuffeth up the Wind at her Pleasure.* What Condition is your Soul in? The Emblem of it is the Sluggard's Vineyard, *All grown over with Thorns, Nettles covering the Face thereof, and the Stonewall thereof broken down*, Prov. xxiv. 30, 31. Can you really persuade yourselves, That you are going forth by the Footsteps of the Flock? That the Saints now in Glory took the sinful Liberty of thinking, speaking, and acting, that you do? That their Soul's State and Case cost them as few serious Thoughts as yours hath cost you? Do you think to stumble on a saving Interest in Christ, a Pardon, a Heaven? No, you will not find it so. Up, then, and be doing: Set apart some Time for considering of, and doing something effectually in, your Soul's Case; that you may go to the Ground of the Matter, and get it rectify'd.

SECONDLY, 'Tis a proper Means for the Recovery of Backsliders, that they may Remember whence they are fallen, and repent, and do the first works, Rev. ii. 5. There are not a few, who some Time a Day blossomed fair, in hopeful Beginnings of Religion, who are now withered. Their Bones are dried, and there's no Sap of that Kind in them now: And by their sinning against Light, they have provoked

provoked God to depart from them, so as there is no Sap in Ordinances, nor in Providences, to them, neither; but these are all, as it were, blasted to them, and they are left in the unhappy Case of the Vineyard, *Isa. v. 6. I will also command the clouds, that they rain no rain upon it.* And some are not only withered, but are become noisome in their Life and Conversation: They have not only lost any Life of Religion, they sometimes seem'd to have; but their Lusts are become rampant in them, as given up to vile Affections defiling the very outward Man. It has happened unto them according to the true proverb, *the dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire,* 2 Pet. ii. 22.

O Backsliders, your Case is a fearful one, *Heb. x. 38. If any man draw back, my soul shall have no pleasure in him.* What mind ye to do with it? Will ye continue in it, to your eternal Ruin? Oh! no, Pity your own Souls. There's hope in Israel concerning this thing, as bad as it is. Perhaps your Heart tells you, That your Case is now gone on too far, to be mended: But it is not so; that's but a satanical Suggestion. God's Word says otherwise, *Jer. iii. 1. Tho' thou hast played the harlot with many lovers, yet return again to me saith the Lord.* *Isa. liv. 6. I have called thee as—a wife of youth, when thou wast refused, saith thy God.* Wherefore, O Backslider, bestir thyself to answer the Lord's Call, and remember that some Devils go not out but by prayer and fasting, *Mat. xvii. 21.* Try this Method then for your Recovery: Try it, as you would not be guilty of wilful dying of your Disease. Our heavenly Father kindly meets returning Prodigals: The returning Backslider will be treated by him as a dear son, a pleasant child, *Jer. xxxi. 20.* Return ye then, and he will restore to you the years that the locust hath eaten, *Joel ii. 25.* And as yet, your bones shall flourish like an herb, *Isa. lxvi. 14.*

THIRDLY, It is a proper Means to prevent Relapses, and to keep one's spiritual Case right, when once it is right. Frequent stating of Accounts, keeps Matters clear, which otherwise might come to be perplex'd and involv'd. And the Case which, being on the Decline, is

taken

taken in Time, is easily righted, in Comparison of that which has long run on: Even as when Christ raised to Life the young Man of Nain, whom they were carrying out to the Grave, he only *touch'd the bier*, and said, *Young man, I say unto thee, arise*, Luke vii. 14. but he weep'd and groan'd once and again at the raising of Lazarus, who had been *four days dead*, John xi. 33, 35, 38. The unhealthy and sickly Disposition of the Souls of Men, by Reason of the Remains of Corruption that are always in the best, while here, makes the occasional Performance of extraordinary Duties now and then necessary, over and above the Course of their ordinary and stated Devotions.

FOURTHLY, 'Tis a proper Means of Preparation for a Time of Trial. It is a Piece of Christian Prudence to *foresee the evil*, and *hide one's self*, while *the simple pass on and are punished*, Prov. xxii. 3. When God is threatening a Land with his Judgments, it becomes the Inhabitants to take the Alarm, and *prepare to meet their God*: And *personal and Family Fasts* are proper Expedients for that End; since they who in *sinning Times sigh and cry for all the abominations done in the midst thereof*, stand fair to receive the Mark for special Favour in *suffering Times*, Ezek. ix. 4. For all the lesser Strokes and Deliverances, these Nations have met with of late Years, it is alas! visible to sober Men of whatever Denomination, That we are not thereby reformed, nor duly convinced of, far less humbled under, the Causes of God's flaming Controversy with us. And while there is a God to judge on the Earth, we can have no Reason to think, that a Generation chargeable with the Guilt which we are chargeable with, is in Safety with such a Load upon them: But that either God will, by an unordinary pouring out of his Spirit, awaken, humble, and make the Land to mourn; or else, by some rousing Stroke of Judgment, will vindicate his own Honour, injured to a Pitch that our Father's arrived not at. And the less Appearance there is of the former, there is the greater Appearance of the latter. However we seem to have no such Security against it, as to render it unseasonable to keep *Personal and Family Fasts* in *that View*; that we may mourn over our own Sins,

and

and the Sins of the Nations, and may solemnly commit ourselves and our Families to the Divine Grace, Mercy, and Protection, whatever may be the Occurrences of Providence in our Day. None know what dark Steps may be between them and the Grave: And therefore it cannot be an unwise Course, timely to take God in Christ for our Guide thro' the Mountains of Darkeness, for our Protector in all Dangers, and for our Supporter and Helper in the midst of Trouble.

LASTLY, It is a proper Means to get Matters clear for Eternity, and so to make us a safe and comfortable Passage out of this World. It was *David's* unspeakable Comfort on his Death-bed, that he could say of the God unto whom his Spirit was about to return, *He hath made with me an everlasting covenant*, 2 Sam. xxiii. 5. *Jacob*, being an old Man, and a dying, comfortably reflected on the Place and Time, where and when, in the Days of his Youth, he had remarkable Communion with God, receiv'd the Blessing, and vowed the Vow, Gen. xlviii. 3. with Chap. xxxviii. 10-----22. Would one be in a Condition to look Death in the Face, to pass safely and comfortably to the other World; there is not a more feasible Means to reach it, than this. Therefore,

First, Ye who are under Doubts and Fears, complaining, that ye can never reach clear Evidences for Heaven, this Memorial is for you. No Wonder they walk in the Dark, who will not be at so much Pains to get Light into their State. The obtaining of such Light, might of itself be a sufficient Ground for such an Exercise. Clear Evidences for Heaven are such an unspeakable Comfort, and so hard to raise up amidst so much Corruption of Heart and Life, that it is not at all strange, they require something beyond the ordinary Course of Devotion and Application, to obtain the same. And this is a most feasible Means for that Purpose: For, after one has got his Soul humbled by a Review of his Sins, hath poured out his Heart before the Lord in solemn Confession of Sin, and personally enter'd into, or renewed, Covenant with God, by taking hold of God's Covenant of Grace; if he shall then take the Matter in Hand, and examine himself, as

to the *Evidences* of saving *Grace* in him, they will then be as likely to appear clearly, as ever.

Secondly, Ye who are, one Way or other, getting *Warnings* of *approaching Death*, this *Memorial* is for you. Do you observe your *Equals* in Years, or *younger* than you, carried off by *Death*? Have you been at any Time rescu'd from imminent *Danger* of your *Life*, arising from some Accident, or unforeseen Occurrence? Are ye now and then visited with *Sickness*? Do you perceive your *Strength* begin to fail, the *Pins* of your *Tabernacle* begin to be loosened? These and the like are loud providential Calls to you, to *prepare* for the *other World*. And *Preparation* for that *World*, is sufficient to found a Call unto such extraordinary Devotion: A Prospect of approaching *Death*, may well be allow'd to call one to set some Time apart, in order to *prepare* for it. *Preparation* for *Death* is Work to be done in Time of Health: And why should it be delay'd, since you see that *Death* is approaching? How unreasonable is it for Men, to leave that Work to the Sick-bed, where they'll have enough to do to *die*, or may be deprived of their Judgment, if they do at all get a Sick-bed, and be not suddenly snatch'd away, ere they or their Friends are aware? No, Sirs; ye know that *Death* is coming: Therefore, while you are *able*, set some Time apart for that very End, to *prepare* for it, and to state Matters clearly for *Eternity*: Otherwise, ye are cruel to your own Souls, by your Negligence, making of *Death*, a Leap in the dark into the *other World*.

Lastly, All, without Exception, who believe a *Heaven* and a *Hell*, this *Memorial* is for you. The *eternal State* is not a Matter to venture upon at Random. If you do really believe a *Life* to come, ye cannot reasonably think, that this is too much to make a suitable *Preparation* for it. Their Hearts are certainly more *stout*, than *holy*, who, amidst so many Instances of *Mortality*, as the *World* is still affording, are not thereby excited to set their own Soul's Case in Order, with an Eye to *Death's* coming about to their own Door: And thus to set some Time apart for that End, is little enough in a Case of such vast Importance.

